

A  
CHRISTIAN MANS  
weekes Worke.

OR  
The dayly Watch of the Soule.

Contayning fifty two deuout Meditations  
with godly Prayers: Divided into seauen  
dayes exercise.

- Wherein is  
set downe
- 1 The nature of Man.
  - 2 His Mortification.
  - 3 Meanes of reconciliation.
  - 4 The nature & helps of Faith.
  - 5 True safety and repentance.
  - 6 True sanctification.
  - 7 The fruition of eternal glory.

Written and reuised by *Io. Gerhard*  
D. of Diuinitie, Superintendent  
of *Heidburge*.

Englised and familiarly disposed by *Rich.*  
*Bruch*, Minister of Gods Word.

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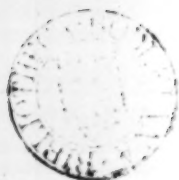
Iam. 5. 16.

*The prayer of a righteous man availeth much, if  
it be fervent.*

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in Fleetstreet. 1611.

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TO THE RELIGIOUS  
AND WORTHY LADIES,  
THE LADY DOROTHY HO-  
bart, Wife to the honorable Knight S.  
Henry Hobart the Kings Atturney ge-  
nerall: and their daughter the Lady  
Dorothy Crane, Wife to the right Worshi-  
pfull Sr. Robert Crane, R. B. wisheth health  
of soule and body in this life, and the  
fruition of that unspeakable happinesse  
in the life to come.



I have made bold ( Ho-  
nourable and worthy  
Ladies ) to present your  
Ladships with this small  
paper present: what I have  
done at borrowed houres to make this  
booke speake English, was not a worke  
soll, that I need excuse it, so difficult

A 2

that

## The Epistle Dedicatory.

that I need speake much of it : thus much of the thing it selfe, I dare boldly, freely say, that there is not of this kind and bulk many, I had almost said any, that moues affections more feelingly, that perswades more pithily, that contēplates more beaueſly, that praies more deuoutly. The profit which by it, (as I hope) will redound vnto many, I wish especially vnto your two soules. And thus craving pardon of my boldnesse, I commend this worke to your favourable acceptance, your Ladiships to God, and to the word of his grace, who is able to build further in you all goodnesse, and to giue you an inheritance among all them which are sanctified.

Your Ladiships in all  
dutifull obseruance

RICHARD BRVCH.



THE EPISTLE OF  
THE AVTHOR TO THE  
CONSULS, AND THE WHOLE  
*Order of the Senators of the  
famous Common-Wealth  
of Halberstat.*



THEY which compare Di-  
uinity and Physicke toge-  
ther, are many, and they  
seeme to vnfold the matter  
very well. For as the end of  
Physicke is two-fold, to  
maintaine health in mans body, and to re-  
couer the same when it is lost: so diuinity,  
in respect of the diseases of the soule, after  
the same manner doth acknowledge a dou-  
ble end: for it shewes not only how we may  
be freed from sinnes, but also how we may  
be preserved in grace. Both Physicks, as  
well that of the body, as that of the soule,  
are of God, as said Gregory, therefore also

they agree in the author. Physicke hath her certaine principles : that is to say Reason , and Experience , which for that are called certaine legs thereof , with which shee accepteth that which is agreeable , and refuseth that which is disagreeing : so Divinity hath her sure and unmovable principle , the word of God , comprehended in the Propheticall and Apostolicall writings , with which that which agrees she doth accept of , that which disagrees , she doth refuse. Others goe further and shew , that all true Physicke is of regeneration , seeing that nothing can regenerate , which is not it selfe regenerated , therefore to the cleansing of the vital spirits from the impure tinctures of diseases , which is as it were a certaine regeneration , there are required regenerated bodies , that is , spirits which are bodies spirituall for penetration and tincture : and neuerthelesse they are also spirits corporeall : so also the true end of divinity is , that spirituall regeneration of the inward man , which the truth doth testifie to be made of water and the Spirit. They adde also the comparison of the Philosophers stone , with the blessed stone in the Church : but because this is neither known of all , nor granted of all , I

will

will not dwell on these things, it is sufficient for my purpose, that out of the comparison of diuinitie with Physicke, I can gather by very good reason, that diuinitie is a practick doctrine: and therefore that they doe not iudge aright which contend that it is onely speculative, in which number are some of these schoolemen, for although not onely those things that are to be done, but also which are to be beleeued and hoped for, are proposed vnto vs in this heavenly Phylosophy, yet that doth not hinder, but it may as yet be called Practicke, for Physicke also is occupied in the Theory of certaine things, neither yet is it therefore a speculative discipline, because it followes this same Theory by reason or practise, and in order to practise, so is it in diuinitie: yea I may adde, that in those very things that are to be beleued, or in the articles of the faith, there is required not bare knowledge only, but also consent, which that it is an action of the part of the will, they doe confirme by fit arguments to whom this care doth appertaine.

Now if Diuinitie be a practicke doctrine, then the end thereof shall not be bare knowledge and subtle Theory, but

rather practise. If yee know these things, blessed are ye if ye do them, saith our Sauiour to his Disciples. The matters of our Religion, doe not consist in words but in deeds, saith *Iust. n.* Not to talke onely, but also to be, makes Christians, saith *Ignatius.* The summe of Christian religion is to imitate him whom thou worshuppelt, saith *Augustine.* What is Christianity? The likenesse of God according to that which befalls the nature of man, saith *Basil.* Now if the end and perfection of christian religion, be not a bare knowledge, but a practise, how few true Christians shalt thou finde at this day? there is euery where much science, little conscience: It is very wel done that the Orthodox doctrine is defended by bookes, Disputations, Sermons, and all manner of meanes, but we must also do our endeauour that our life may answer to the Christian profession. If I haue the knowledge of all mysteries, and haue not loue, I am nothing, saith the Apostle: what then shall they answer hereafter, which haue not the knowledge of all but of few: not a perfect but a very slender knowledge of mysteries, and yet they are proud of it; they contemne others, they enuy others, scarcely making any account of Christian Charitie.

Charitie. I will rather ascribe a place out of a certaine notable booke: Hee that will fully and fauourly vnderstand the words of Christ, it behoues him that hee study to conforme his whole life vnto Christ. What doth it profit thee to dispute on high of the Trinitie, if thou want humilitie, from whence thou maiest displease the Trinitie? If thou knewest the whole Bible, and the sayings of all the Philosophers, what would al this profit thee, without the loue of God and grace? Vanity of vanities, and all is vanity, besides the loue of God, and his seruice only. Knowledge without the feare of God, what doth it import? If I knew all things which are in the world, and were not in Charitie, what would it helpe me before God? By how much the more and better thy knowledge is, by so much the more grievous and heavy from thence shall be thy iudgement, vnlesse thou aue the more holily: be not therefore lifted vp for any Art or Science, but rather feare for the knowledge that is giuen vnto thee. Hither also pertaineth a place of *Erasmus*: whereto pertaines it to dispute how many waies sin may be taken, whether it be onely a priuation, or else a blemish inherent in the soule, let the diuine rather labour this,

that all men may abhorre and hate sinne. We contend without end, what distinguisheth the Father from the Son, and both of them from the holy Ghost, *res ad relationis*, and how it can be that they should be called three, of whom there can be none which is other, seeing they are one essence: how much doth it more pertaine to the purpose, to labour this by all meanes, that wee worship and adore goddily and holily that Trinity, whose maiesty it is not lawfull to search into, & that we expresse the unspeakeable concord thereof by our concord, as farre as we may, so that hereafter it may come to passe that wee may be taken into the fellowship thereof: we dispute, how it can be, that the fire, with which the soules of the wicked shall be tormented, seeing it is metallall, can worke vpon an incorporeall thing: how much more did it concerne to labour with all our strength to this end, least that fire finde any thing in vs, which it may burne, &c.

But I say againe, that the thing it selfe is not taxed, but the abuse of the thing: it is well done, that our endeavour and study is spent on the accurate knowledge of the articles of the faith. it is well done, that the Orthodoxe doctrine is defended against



gainst heresies, it so be that the summe and perfection of Christian religion be not thought to consist therein, it so be also there be a respect had of Christian life and chritie. There is an ill life, where there is not a good beleefe in God: and againe, it is an vnprofitable beleefe, where there is not a good life: there is no true faith within, where workes doe not appeere without: they that walke not in the light are not the sonnes of light: they are not Christians, which doe not leade a life worthy of a Christian.

That therefore in this most cold old age, of the world I might put to some heate to piety, that is almost extinct, that I might put to a good or somewhat that would pricke forward, to those that are slow in the way of the Lord, and that I might admonish my selfe and others of our eunie, I haue written this little Booke of holy meditations at successiues houres, insittng in the footesteps of *Augustine*, *Bernard*, *Anselme*, *Tauler* and others in this kinde, whose saymes I doe diuers times vse in this Enchyridion, yet so where, which might most easily haue beene done, doe I put to the names of the authors, nor note the places of Scriptures: for I did  
feare

*The Epistle of the Author.*

feare least thereby the meditation of those that reade might be troubled. I do not thinke that it skils much to be knowen, whether any thing be exprest in the words of the Fathers, or in mine, so that that which is spoken be diligently attended vnto. If it please any one to attribute all things that are spoken fitly and conueniently in this little booke to the holy Fathers, to assigne those things vnto mee, which are vttered nothing so fitly, I do not stand against it; that onely I seeke, that some fruit may redound from thence to the sonnes of the Church: and truly I shall thinke I haue my wish, if out of the reading of this booke, some one godly and holy cogitation do arise but in one soule at one moment. If any man meete with words that are not so pure, so fitly vsed, I say moreouer with words that are not so fitly agreeing with the analogie of faith (which yet I hope he shall not) let him not straight way cast away the whole booke, nor straight way marke mee for an Hereticke, but let him weigh the kind of writing: I handle holy things, which do not much desire Rhetoricall ornaments: I write homilies, not exact disputations: I would haue a greater care of things then of words.

Thou

*The Epistle of the Author.*

Thou shalt not finde here thorny and knotty questions, but earnest exhortations to holy life: thou shalt not finde here scurrilous conceits, but the spirituall riches of the inward man: thou shalt not finde here, that which may exercise thee in the subtilty of disputing, but that which may instruct thee in the way of humility. I doe sometimes follow Allegories, not that I thinke that all things must be transformed into Allegories, but because this kind of writing being directed to teach and admonish, not to strising and disputation, did not seeme to refuse them, but why do I speake more about this matter, & why do I bring so many things to defend my selfe? seeing I haue already satisfied the indifferent Readers, but I shall be neuer able to satisfie the vniust Censurers.

Now to you (*most famous, wise, and prudent men*) do I dedicate and offer these holy meditations, that there may be some publicke testimony extant of mine obseruance towards your honours: your constancy in preserving of the purity of religion is knowne of all, and praise of all, your singular prudence in the gouernment of the common-wealth, your beneuolence towards all that are lettered: these and such like things haue easily perswaded mee, that

*The Epistle of the Author.*

I should not doubt to offer these first fruites of my studies, such as they be, this vsury of my winters rest, such as it is, to your honors, with due signification of reuerence, and specially seeing by my grand-fathers, on the fathers and on the mothers side, of godlie memorie, some of your honours famous Order do come neare vnto me in contiguinity and affinity. Take therefore (*most excellent Men*) with a cheerful countenance and indifferent minde, this paper gut from my tenuity, receiue mee into your protection, and go forward to fauour my studies as heretofore to hereafter. I beseech the good great God, with humble sighes, that he will continue your good things vnto you, that is, that he vouchsafe most fauourably to preserve the holy pledge of his word, peace & tranquillity, an happy increase of the common-wealth, and all those good things which he hath most largely bestowed on your citie, and that he vouchsafe also to passe them ouer to your posterity.

At Ieanes in the moneth of Aprill, 1606.

*Your honors most dutifull*

M. IOHN GERHARDI

*Quedlinburg.*

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*Munday Morning prayer.*

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*Morning prayer.*



Almightie and most  
gentle God, maker and  
preseruer of mankind,  
in humblenes of heart  
I thanke thee, in that thou hast  
graciously vouchsafed, to tender  
my safety this night past, eating my  
feeble limbes with rest, comforting  
my weake body with holesome and  
quiet sleepe: freeing my wearied  
minde, from toyling cares: refresh-  
ing my drowlie eyes with sweet  
slumbers, and reuiuing my dulled  
sences from worldly thoughts:  
vouchsafe likewise O heauenly Fa-  
ther, to extend thine accustomed  
fauours towards mee this day, in de-  
fending me from all dangers, both  
of body and soule, and giue thine  
Angels charge ouer mee O Lord,  
to keepe mee in all my wayes, and  
guide me in all my workes, expell  
from

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*Munday Morning Prayer.*

from mee, that mortall enemy of  
our soules, and remoue all offences  
of this world: mortifie all carnall  
affections, that they preuaile not  
ouer mee, gouerne and strengthen  
me O Lord, with thine holy spirit,  
that this day & alwaies, my thoughts,  
words and deeds, may be acceptable  
in thy sight, conformable to thy  
will, and agreeable to thy sacred  
word; wherein I may safely be pre-  
serued from all kinde of euill, and  
securely protected vnder the couer  
of thy wings. Behold O Lord, I  
consecrate my selfe, my soule and  
body, this day and euermore, whol-  
ly vnto thy diuine seruice, engraffe  
in me puritie of spirit, make mee a  
perfect member of thy holy church,  
a worthy partaker with thine elect,  
and a true inheritor of that celesti-  
all kingdome, which thou prepa-  
rest for the faithful before al worlds,  
for which I make my humble peti-  
tion

The Soules watch.

tion in that forme of prayer, that thy dearely beloued Sonne Iesus Christ hath taught vs, saying. *O our father which art in heauen, &c.*

Of the vnconstancy of this present life.

I

*Hominis quid vita? Cylindrus.*

What is the life of man? a Cylinder.

**T**hinke O deuout soule, of the misery and vnconstancy of this life, that thy heart may be lifted vp to desire the heauenly inheritance: while this life doth grow it doth dayly decrease: while it is increased, it is also diminished: whatsoeuer is added vnto it, some, what also is taken from it. It is but a minute of time that wee liue, and somewhat lesse then a minute:  
while

Munday Morning.

While we turne our selues immortallitie will be here : we are in this life as it were in another mans house.

2 Abraham had not in the land of Canaan, a ground to dwell: but only the inheritance of a sepulchre : so this life present, is a place of lodging and of a grange. The entrance into this life is straightwaies the beginning of death : Our life is like to one that sailes : hee that sailes, whether hee stand, or whether he sit, or whether hee lye, alwaies goes nearer to the haven, and thither hee goes, whether hee is led by the course of the ship : so wee also, whether sleeping, or whether waking, whether lying, or whether walking, whether unwilling, or whether willing, by the moment of times, are alwayes led to our end. This life is rather a death, because every  
day



## The Soules watch.

day we die, seeing that euery day wee consume somewhat of our liues. This life is full of the grieue of the things that are past, of the labour and paine of things that are present: of the feare of things to come.

3 The ingresse into life is lamentable, because an infant begins his life with teares, as it were foreseeing the euils to come: the progresse weake, because many diseases doe afflict vs, many cares doe bere vs: the egressse horrible, because wee goe not forth alone, but our workes goe forth with vs, and by death wee goe forth to the seuerer iudgement of God: our conception is a fault: our birth is misery: our life, is paine: our death, is distresse: wee are begotten in filthinesse, we are fostered in darknesse, wee are brought forth in heauinesse: before  
we

Munday Morning.

wee come forth into the world, we are a burden to our wretched mothers: in our comming forth, we teare them after the manner of vipers: wee are pilgrims in our birth, and strangers in our life, because wee are compeld to goe forth by death.

4 The first part of our life, knows not it selfe, the midst is ouerwhelmed with cares, the last part is oppressed with troubles, some old age. All the time of our life, is either present or past, or to come. If it be present, it is vnstable: if it be past, it is now nothing: if it be to come, it is vncertaine: wee are putrifaction in our beginning, a bubble in all our life, and the foode of wormes: in our death, we beare the earth, we weare the earth, we shal be earth: the necessitie of our birth is abied, of our life is wretched, of our death

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## The Soules watch.

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is hard. Our body is an earthly habitation, in which dwels death and sinne, which euery day consume it: All our life is a spiritual warfare: the diuels aboue vs, waite for our destruction, on the right hand and the left, the world doth oppugne vs, beneath vs, and within vs our flesh doth warre against vs: the life of man is a warfare, because in it there is a continuall wrastring of the flesh and of the spirit.

5 What therefore can be the ioy of a man in this life, when there is no secure felicitie in it? What can there happen vnto vs of things present to delight vs, when all things passing away together, yet that doth not passe away that hangs ouer our heads? when this is wholly ended, that is beloued, and that alwaies comes nearer where grieve is neuer ended: wee gaine that by  
our

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## The Soules watch.

our longer life : that wee doe the more euils, that wee see the more euils, that wee suffer the more euils : our longer life doth this for vs, that in the last iudgement, the accusation of our sinnes is greater.

6 What is man ? the slaue of death, a trauellet that passeth away, lighter then a bubble, shorter then a moment, vainer then an Image, vainer then a sound, frailer then a glasse, more changeable then the winde, more inconstant then a shadow, more deceiueable then a dreame.

7 What is this life ? an expectation of death, a scene of mockeries, a sea of miseries, one onely viall of bloud, which euery light fall breakes, euery little ague doth corrupt.

8 The course of our life is a labyrinth, we come into it out of the wombe,

Munday Morning.

wombe, wee goe out of it by the gates of death : wee are nothing but earth, but the earth is nothing but smoake : but smoke is nothing. We therefore are nothing.

9 This life is fraile as glasse, slippery as a riuer, miserable as warfare : and yet to many it appears very worthy to be desired.

10 This life appeares a precious But outwardly, but if thou open it with the knife of trueth, thou shalt see that there is nothing but wormes and rottennesse within. There grow apples about the region of Sodome, which delight with the outward beauty, but being toucht doe goe into dust : so the felicitie of this life doth delight outwardly, but if thou touch it with a straighter consideration, it will appeare like to smoke and dust. Doe not therefore

Munday Morning.

foze O beloued soule refer not the chiefeft of thy thoughts to this life, but with thy minde alwayes aspire to the ioy to come. Compare between themselves the most short moment of time, which is granted vnto vs in this life, with the infinit and neuer to be ended ages of ages, and it will appeare how foolish a thing it is, to cleaue to this most inconstant life, and to neglect the eternall. This life of ours is most swift and vanishing, and yet in it eternall life is either gotten or lost. This life is most miserable, and yet in it eternall felicitie is either gotten or lost. This life is most full of calamitie, and yet in it eternall ioy is either gotten or lost.

11 Iftherfoze thou aspire to the life eternal, desire it with all thine heart in this life most swiftly fading and flying away : vse the world,

world, but let not thy heart cleave to the world: follow thy businesse in this life, but let not thy soule be fastned to this life: the outward vse of worldly things doth not hurt, if the inward loue doth not cleave vnto them. In heauen is thy countrey, in the world thy lodging on the way, be not so delighted with the lodging of this world, which is but for a day, that thou be withdrawne from the desire of the heauenly countrey.

12 This life is a sea, eternall life is the haven: be not so delighted with the momentary tranquillitie, that thou contend not to come to the haven of eternal tranquillity.

13 This life is slippery, and doth not keepe touch with her louers, because besides all opinion, it oftentimes flies from them: why therefore wilt thou  
B put

put any trust vnto it : It is a dangerous thing , if thou surely promise vnto thy selfe but the securitie of one houre , because oftentimes in that one houre this fading life is finished : it is most safe at all houres to expect the departure of this life present, and to prepare a mans selfe thereto by earnest repentance.

14 In the gourd wherewith Ionas was delighted, God prepared a worme that it might wither away : so in worldly things to which many doe cleaue by loue, nothing is stable , but the wormes of corruption doe breed in them. The world is now worne out with so great a blemish of all things, that it hath also lost the shew of seducing, forasmuch as they are to be praised and to be set out, which haue not vouchsafed to flourish with the flourishing world,



world, so much are they to be blamed and to be accused whom it delighteth to perish with the perishing. Withdraw our hearts, O Christ from the love of this world, and stirre vp in vs a desire of the heavenly kingdome.

## 2 Meditation, of the vanity of the World.

*Præstant eterna caducis?*

Eternall things excell the perishing.

**D**oe not loue those things, O thou soule, which are in the world: the world shall perish, and all things that are in it shall be burnt: where therefore will thy loue be then? loue the eternall good, that thou maiest liue for euer.

1 Every creature is subiect to vanity, be therefore that cleaues

unto the creatures by loue, shall himselfe also become vaine: loue the true and stable good, that thy heart may be made stable and quiet. Why doth the honour of the world delight thee? Hee that seekes the honour of men, cannot be honoured of God: hee that seekes the honour of the world, is constrained to conformance himselfe to the world: he that pleaseth the world, cannot please God.

2 All things are perishing and vnsable which are giuen from those which are perishing and vnsable: wherefore the honour of the world cannot be stable, whom the day before they lifted vp to heauen with the highest gloze, him oftentimes the day following, they reprobach with the greatest ignominy. Desire to please God, that thou maiest be honoured of God, the honour of God, is true and stable.

stable. What is man the better from thence, that hee is reputed greater of man: as much as every one is, in the eyes of God, so much he is, and no more. When Christ was sought for for a kingdome he fled away: when hee was sought for to reproaches and the ignominious punishment of the crosse, he offered himselfe of his own accord: that therefore thou maist be conformed unto Christ, let the ignominie of the world delight thee more then the glory: He that for Christ doth not despise worldly honour, how would he lay downe his life for him: & there is no other way to true glory, but by the contempt of worldly glory, even as Christ by the ignominie of his crosse entred into his glory.

3 Love therefore to be contemned, to be despised, to be put back in this world, that thou maist

be honoured in the world to come. Christ hath taught vs by his life, what wee are to esteeme of the worldly glory : all the glorie of heaven doth serue him, nay hee alone is true glory, but hee doth as it were cast away glory: by how much therefore a man is the more honoured, and abounds with the more corporall comforts, by so much he ought to be the more profoundly and inwardly sad, seeing himselfe to be so much the farther off from the conformance of Christ, vaine is the praise of man, if an euill conscience accuse vs within : what doth it profit him that hath a fever, if he be placed in an Iuoy bed when hee is afflicted nothing the lesse with inward heate : true honour and true praise is the testimony of thine owne conscience, no man is a more indifferent iudge of thy doings then God and thy conscience,

conscience, desire to approue thy doings to this iudgement.

4 Is it not sufficient for thee that thou art knowne to thy selfe, and that which is most of all to God? But why dost thou so much desire riches? He is too covetous, to whom the Lord is not sufficient. This life is the way to the everlasting countrey: what then doth great wealth profit? It doth rather load the traveller, as great burdens the ship.

5 Christ the King of heauen is the riches of the seruants of God. The true treasure ought to be within a man, not without him. The true treasure is that which thou canst bring with thee to that vniuersall iudgement: but all those exteriour goods are taken away from vs in death. They perish being gathered together, but the gatherer of them together doth

perish worse, if hee be not rich in God.

6 Thou comest poore into the world, and thou shalt goe poore out of it : wherefore should the middle differ from the beginning and the end ? riches should tend onely to ble, and how little will suffice ? the least good of grace and vertue is more excellent then all earthly riches : why ? because vertue pleaseeth God, but riches doe not, vnilesse it be through vertue.

7 The pouerty of Christ ought to be more acceptable vnto vs, then the riches of the whole world : pouerty is sanctified in Christ. He was poore in his Patiency, poorer in his life, most poore in his death.

8 Why dost thou doubt to preferre the pouerty of the world before riches, when Christ hath preferred

preferd it before the riches of the  
kingdome of heauen : How wil he  
trust God with his soule, which  
will not trust him with the care of  
his flesh : how will he lay downe  
his life for his brother, which doth  
doth not lay out his riches for him :  
riches bring forth paine in the get-  
ting, feare in the possession, grieve  
in the losse, and that which is more  
to be lamented, the labour of the  
conuetous is not onely periturus,  
perishing, but also peremptorius,  
killing, as Bernard teacheth vs.  
Thy loue is thy God : where thy  
treasure is, there is thy heart also :  
hee that loues these corporall,  
worldly, perishing riches, cannot  
loue the spirituall, heauenly, eter-  
nall riches : why : because those  
doe depresse a mans heart, and  
draw it downwards, but these do  
lift it vpwards. The loue of earth-  
ly things is the birdlime of spirituall

all wings, said one of the true lovers of Christ.

9 The wife of Lot turned into a pillar of Salt doth as yet preach vnto vs, that wee looke not backe to those things that are in the world, but that wee goe the straight way to our heavenly countrey. The Apostles leauing all did follow Christ: Why? because the knowledge of true riches doth take away the desire of riches falsely so called.

10 To him that hath tasted of the spirit, the flesh doe not relish well: the world is bitter to him, to whom Christ is sweet. But why dost thou so greatly desire pleasures? let the remembrance of him that was crucified crucifie in thee all desire of pleasure. Let the remembrance of the burning of hell extinguishe in thee all the heate of lust. Compare the most short  
moment



moment of pleasure, with euery lasting torments.

11 Pleasures are beastly, and make vs like to the brute beasts. The sweetnesse of the kingdome of heauen doth not fauour with him, that is dayly full of the husks of hogges. Let vs mortifie all the pleasures of our senses, and with Abraham, let vs offer vnto God in spirituall sacrifice, that beloued sonne, that is to say, the desires of our soules, voluntarily renouncing all pleasures, and embracing the sharpnesse of the crosse.

12 It is not a plaine way and strawed with roses, but a rough way and beset with thornes that leads to the kingdome of heauen. The outward man taketh increase by pleasures, the inward by the crosse and tribulations, as much as the outward increaseth, so much the inward is diminished :  
pleasures;

pleasures serue the body, but they that are truely godly haue the least care of their body, and the greatest of their soule. Pleasures doe captiuate our soule least it should be free in the loue of God. Thou shalt not carry away thy pleasures, but the contempt of pleasures with thee in death, and bring it to the iudgement.

13 Therefore let the loue of God kill thy flesh, least carnal loue deceiue thee. Let the remembrance of Gods iudgement be continually in thy minde, least the peruerse iudgement of the sensuall appetite leade thee away into bondage. Regard not the flattering countenance of the serpent, but thinke vpon his taile that pricks sharply at the last. Ouercome by the grace of Christ, that at length thou maiest be crowned a conqueror by Christ.



### 3 Meditation, of the lying in waite of the Diuell.

*Quis non sit demonis astutus?*

Who can the craft of the old Serpent  
know?

**T**hinke O deuout soule in how  
great danger thou art, which  
doth alway hang ouer thee from  
thine aduersary the diuell: he is an  
enemy, in boldnesse most ready,  
in force most strong, in cunning  
most crafty, of all treacheries most  
full, in the desire of fight insatiga-  
ble, and into all shapes variable.  
He enticeth vs into diuers crimes,  
and after hee hath enticed vs, hee  
doth accuse vs befoze the tribunall  
seate of God.

I He

1 He accuseth God with men,  
and men with God, and men again  
betweene themselves. Hee doth  
first exactly looke into euery ones  
inclination, and afterwards sets  
for him the snares of temptations:  
As they that assault cities goe not  
in their assaults to the strong and  
fenced parts, but where they think  
that the walles are weake, the  
ditches plainer, and the towers  
not well guarded, so the Diuell,  
alwaies assaulting the soule of  
man, first sets vpon that, which he  
shall perceiue to be weake and of  
least resistance, being once over-  
come, hee doth not altogether  
yeeld, but he comes on again more  
valliantly to tempt, that hee may  
ouercome them by wearisomenes  
and negligence, whom he could not  
ouercome by his temptations vio-  
lence: from whom can he refraine  
his wiles, which durst to set vpon  
the

the Lord of make himself, with  
the fraud of his running: fro what  
Christian will he abstaine, which  
desired to winnow the Apostles  
of Jesus Christ themselves as  
wheat.

2 He deceived Adam in natures  
institution, whom shall he not be  
able to deceiue in natures restitu-  
tion: hee deceived Iudas in the  
schoole of our saviour, whom shall  
hee not be able to deceiue in the  
world, the schoole of errour: In  
all things the deceits of the diuell  
are altogether to be feared: In  
prosperitie he prouokes vs to pride  
of minde: in aduersitie he egges vs  
on to desperation: If he seeth any  
one to be delighted in parsimony,  
he delights to tye him in the gines  
of insatiable couetousnesse: If he  
see the of a gallant and heroicke  
spirit, hee sets him on fire with the  
prouocations of wrath: If hee see

a man somewhat iocund and merry, he prouokes him to the heate of mad lust: those whom hee sees seruient in religion, hee doth endeavour to hamper in vaine superstition: those whom hee sees placed in high dignities, them doth hee bere with the firebrands of ambition: when hee driues vnto sinne, hee amplifies the mercy of God, when hee hath cast a man headlong into sinne, then he doth exaggerate the iustice of God. First, he will lead a man to presumption, afterwards hee endenours to bring him downe to desperation.

3 Sometimes hee doth oppugne vs from without with persecutions: sometime hee doth oppugne vs inwardly with fiery tentations: sometimes hee doth oppugne vs openly and violently: sometime hiddenly and fraudulently: hee hath put gluttony in serving,

ding, luxury in generation, sloth in exercise, envy in conuersation, couetousnes in gouernment, wrath in correction, pride in dignity, euill thoughts in the hart, false speeches in the mouth, bruiſt workes in the members, in watching he moues to euill deeds, in ſleeping to filthy dreames.

4 So therefore euery where and in all things the deceits of the diuell are to be feared. The Lord watcheth ouer vs, and hee watcheth: wee are ſecure, and he goes about like a roaring Lyon.

5 If thou ſhouldeſt behold an angry Lyon to come violently vpon thee, how wouldeſt thou tremble for feare? and when thou heareſt that the infernall Lyon doth lay waite for thee, doeſt thou as yet ſleep ſecurely on both cares?

6 Secondly, conſider therefore O faithfull ſoule the wiles of this  
moſt

most mighty enemy, and seeke for the help of spirituell armour: Let thy loynes be girt with the truth, and putting on the brest-plate of righteousnesse, put on the perfect righteousnesse of Christ, and thou shalt be safe from the temptations of the diuell: hide thy selfe in the holes of the wounds of Christ, as often as thou art terrified with the darts of this malignant Serpent, doe thou truely beleue in Christ: as therefore Sathan hath no right in Christ: so also he hath no right on him, that truely beleues in Christ.

7 Let thy feete be shod in the preparation of the Gospel of peace.

8 Let the confession of Christ be alwaies heard and sound in our mouth, so no temptation of the diuell shall hurt vs, the words of the inchanter do not so much dring away the bodily serpent, as the speeches



speeches of a constant confession  
doe drive away this spirituall Ser-  
pent.

8 Let the buckler of faith be  
taken vp, that the fiery darts of  
this most wicked enemy, may be  
quenched by vs. It is faith, which  
also remoues mountaines, vnder-  
stands the mountaines of doubt,  
ings, of persecutions, and of temp-  
tations.

9 The Israelites were not  
smitten of the destroyer, whose  
posts were signed with the blood  
of the paschall Lambe: they shall  
not be hurt of this destroyer,  
whose hearts are sprinkled with  
the blood of Christ by faith.

10 Faith relies on the promi-  
ses of God, but Sathan cannot  
ouerturne the promises of God:  
therefore also hee shall not be able  
to preuaile against faith.

11 Faith is the light of the  
soule,

soyle, therefore the temptations of the malignant spirit doe easily appeare in this light.

12 By faith our sinnes are cast into the deepe sea of Gods mercy: in that the fiery darts of the diuell will easily be extinguishd.

13 Wee ought also to take the helmet of saluation, that is, an holy hope: endure temptation, looking vnto the end of temptation: for God is the gouernour of them that strine, and the crowne of them that overcome: if there be no enimie, there is no fight: if there be no fight, there is no victoꝝ: if there be no victoꝝ, there is no crowne: better is that fight, which makes vs neere vnto God, then that peace which estrangeth vs from God.

14 Wee must also take the sword of the Spirit, which is the word of God: let the consolations  
of

of the Scriptures be of more force with thee, then the contradictions of the diuell: Christ ouercame all the temptations of Sathan with the word, the Christians as yet overcome all the temptations of Sathan with the word.

15 To conclude, in prayers thou hast the greatest help against temptations: as often as the ship of thy soule is overwhelmed with the waues of temptations, awake Christ with prayers: by smiting wee overcome our visible enemies, by pouring out of prayers wee overcome our invisible enemy: fight O Christ for vs, in vs, that also wee may overcome in thee.

Of

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4 Meditation, of the dayly consideration of death.

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*Mortis meditatio vita est.*

Dayly to meditate on death, is life.

**O** Faithfull soule look for death every houre, because that lates walke for thee at all houres. In the morning, O man, when thou risest, thinke that this will be the last day of thy life: in the evening when thou goest to bed, think that this will be thy last night upon earth.

1 Whatsoever thou doest, whatsoever thou undertakest, thinke alwaies first, and consider with thy selfe, whether thou wouldest doe such things, if thou shouldest die this houre and come to the

the iudgement of God ? Doest thou thinke, if thou doest not thinke of death, that that doth not draw neere vnto thee ? or that death is hastned, if thou thinkest vpon it ? whether thou thinkest vpon it or not ? Whether thou speake of it or not, it is alwaies at thy back, hard at thy heeles : thy life is but lent vnto thee, it is not thy free-hold : thou camest in on this condition, that thou shouldest goe out: thou camest naked, thou shalt go away naked : thy life is a pilgrimage, when thou hast walkt long in it at last thou must returne : thou art but a farmer and tenant of the world, not a lasting Lord: Think euery houre, that euery moment thou art hastning : we are deceiued in this, for that wee thinke we die at the last gaspe of our life, wee die euery day, euery houre, euery minute : that of our life which comes

comes on, also goes away: that of our life which is added, is likewise withdrawne and taken from vs: wee doe not suddenly fall on death, but wee goe towards it by degrees.

2 This our life is a way, wee must dayly finish somewhat of it: death and life seeme to be most distant, when notwithstanding nothing is nearer then death to life, this alwaies slides away, and that follows hard after: as they that go a iourney in a ship oftentimes when they seele it not, when they thinke not of it come to their hauē: so whatsoeuer wee doe, whether we eate, or whether wee drinke, or whether wee sleepe, alwaies we draw neare to death.

3 Many haue made an end of their way, when they seeke things needfull for the way: no man receiues death chearefully when it comes,

comes, but he that hath long composed himselfe vnto it. Die to thy selfe dayly in thy life, so thou maist liue in death vnto God: before thou dieſt, let thy vices die in thee: let the old Adam die in thee in thy life, so Christ shall liue in thee in death: let the outward man daily decay in thy life, so the inward man shall be renewed in thee in death.

4 Death doth forthwith translate thee to eternitie, because where the tree falleth there it will abide: how carefully therefore must wee thinke on death: time passeth alway, and the infinit spaces of eternitie remaine, therefore in time prepare thy selfe to eternitie: such as wee shall be for eternitie, blessed or wretched, it is decreed in that one houre of death, in this one moment eternall felicitie is either possessed or lost.

C

Wherefore

5 Wherefore O faithful soule,  
how carefully oughtest thou to  
prepare thy selfe to this houre:  
thou shalt easily contemne all  
things in the world, if thou wilt  
but thinke that thou shalt die:  
thinke on thine eyes that shall war  
dinne in death, and thou shalt  
easily turne them away from va  
nity: thinke of thine cares that  
shall war deafe in death, and thou  
shalt easily stop them against wic  
ked and obscene words: thinke of  
thy tongue that shall ware stiffe  
in death, and thou shalt haue a  
greater care of thy speech: let the  
sweet and anxiety of those that die  
be continually before thine eyes, so  
thou shalt easily contemne the de  
lights of the world: let the naked  
nesse of those that goe out of this  
life be continually before thine  
eyes, and pouerty in this life shall  
not be grievous vnto thee: thinke  
on



on the horrour of the whole body in death, and thou shalt easily contemne the glory of the world : see the pitifull wayling of the soule when it is compeld to goe out of the house of the body, and thou shalt easily take heede of the guilt of all sinne : thinke on the rottennesse that followes death, and thou shalt easily make humble thy proud swelling flesh. Thinke how destitute and naked thou art left of all the creatures in death, & thou shalt easily turne thy loue away from them and turne it to thy creatour.

6 Thinke how narrowly death doth looke that thou carry nothing with thee out of this life, and thou shalt easily contemne all the riches of the world.

7 He that in this life doth daily die through sinne, passeth by death to the punishments of eternall death : no man passeth to eter-

nall life, but he that begins to liue here in Christ: that thou maiest liue in death, graft thy selfe by faith into Christ: let death alwaies be in thy thought, because it is alwaies in expectation of thee: wee alwaies carry about death, because wee alwaies carry about sin: but the wages of sin is death.

9 But if thou desire to scape the bitternesse of death, keepe the word of Christ: faith doth comioyne and vnite vs with Christ, they therefore which are in Christ die not, for Christ is their life: he that cleaues to God by faith, is one spirit with him, and therefore the faithfull shall not die for euer, because God is his life.

10 The people of Israel passe through the Red Sea to the promised land, Pharao and his army are drowned therein: so the death of the godly is the beginning to them

them of true life and the gate of paradise: but the death of the wicked and euill is not tye end of their euils, but the knitting together of those that went before, and those that follow, they passe from the first death to the second.

11 So straight is the vniou of Christ and the faithfull that it cannot be dissolved by death: in the very thickest shadow of death, the torch of Gods grace, doth shine before them: in the perillous passage of death Christ doth prouide his beloued the protection of Angels: the bodies of the Saints are the temples of the holy ghost, the holy spirit will not suffer his temples to be vtterly destroyed by death: the word of God is an incorruptible seed, that is not extinguished by death, but it is hidden in the hearts of the godly, and will quicken them in his time.

5 Meditation: Of the grievous-  
nes of the torments of Hell.

*Semper meditare gebennam.*

Thinke alwaies on the fearefull paines  
of Hell.

**T**hinke, O deuout soule, on the  
heauinesse of the paines of  
Hell, and thou shalt easily o-  
uercome all the wicked pleasure  
of sinning. There will be the  
presence of all euil, and the absence  
of all good. What euil can be away  
from them, which are punished  
for the greatest euil, that is to say,  
sinne? What good can there be  
present with them, which are re-  
moued from the chiefest good,  
that is to say, God?

1 There shall be the heate of  
fire, and the extremitie of cold:  
there

there shall be perpetuall darknes : there shall be smoake and continual teares : there shall be the terrifying sight of the diuels : there shall be crying for ever : there shall be drought, thirst, the stinke of brimstone, the worme of conscience, feare, griefe, shame, and the confusion of sinnes, manifested to all, enuy, hatred, sadnesse, the want of the sight of God, the taking away of all hope.

2 By the power of GOD the brightnesse of the fire shall be separated from the adustive vertue thereof, the brightnesse shall turne to the ioy of the Saints, the force of burning to the torment of the damned : it shall shine to the wretched, not for an object of consolation, that they may see, wherewith they may reioyce, but for increase of their misery, that they may see wherewith they may more grieue.

3 The sight shall be deprived of the beholding of the Sun, the Moone, and all the Starres, as also of the sight of Christ, and all the Saints, and it shall be punished with weeping, sinne, & the beholding of the diuels, and all the damned. The eares shall heare the howlings and continuall blasphemies of the damned, as also the horrible roarings of the diuels. The taste shall be afflicted with thirst and hunger, and shall be deprived of all the pleasure of meate and drinke. The smelling shall be tormented with a sulphurous stincke. The touching shall feelee the fire burning within and without, and piercing euen vnto the marrow.

4 The bodies of the damned shall be ill shapen, darke, slow, ponderous. The memory shall be tormented with the remembrance  
of

of sinnes, neither shall it grieue so much that it hath sinned, as that it hath lost his pleasures. One sparke of the fire of hell, shall hurt the sinners more, then if a woman should endure a thousand yeares in labour and bringing forth of child: there shall be weeping for griefe, and gnashing of the teeth for madnesse: in the flesh they shall be tormented by the worme of conscience: there shall be no vice, which shall not there haue his proper torment.

5 As nothing is desired in the kingdome of God, which may not be found, so there is nothing found, in hell, which is desired. It shall there nothing auaille the damned, that they haue vsed diuers pleasures in this life, but the remembrance of them shall rather torment them: It shall nothing auaille the damned, that in this life  
C 5 they

they haue liued in continuall satyritie and drunkennesse, which can not then obtaine as much as a drop of water. It shall nothing auaille them that they haue bene heere gallantly arayed, because they shall be couered with confusion, and their bodies shall be cloathed with shame. It shall nothing auaille them that in this life they were placed in honours, because in hell there shall be no honour, but continuall groaning and grieve. It shall nothing auaille them, that in this life they haue heapt vp riches, because there shall be equall poverty of all.

6 They shall be remooued from the blessed, and blessed-making sight of God: not to see God, is moze then all the tormentes of hell.

¶ If the damned that are shut vp in the prison of hel could see the face



face of God, they should feele no paine, no griefe, no sadness: they shall haue experience of the wrath of God, and yet they shall neuer behold the blessed face of God: they shall feele punishments from his face, and yet they shall neuer behold his face: the wrath of God shall euerlastingly indaine the fire of eternall damnation like a riuer of brimstone: neither shall they only be remooued from the beholding of God, but they shal also miserably be tormented with the sight of the diuels: they shal feele their scourges, whose will they haue followed in their life.

8 If the beholding of some spirit doth almost make a man dead in this life, what shall the horrible lookes of the diuell doe, which shal abide for euer?

9 Neither shall the damned be constrained only to be perpetually conuersant

conuersant with the diuels, but they shall also feele themselves to be euerlastingly tormented of them: If the Diuell by the permission of God doth so grievously afflict the Saints in this life, how grievously shall hee torment the damned, when they are deliuered to his power for euer?

10 The damned shall not onely be tormented by the diuels without, but also by the worme of conscience within: all the sins which euer they haue committed, shall continually be set before their eyes: but the torment shall be by so much the more grievous, because there remaines no more the benefit of repentance: when the virgins that are in a readinesse shall enter with the Bridegroom, by and by the gate shall be shut: vnderstand the gate of indulgence, the gate of mercy, the gate of consolation, the  
gate

gate of hope, the gate of grace, the gate of holy conuersion.

11 The damned shall cry out and say to the hilles and Rockes fall vpon vs, and hide vs from the wrath of the Lambe: but that cry shalbe in vaine, because heauen and earth shal fly from his wrath, as it is written, euery Island flies away and the hilles are not found: whatsoeuer hath been ginen to the elect to the increase of their glory, all that shall turne to the damned to the augmentation of their paines.

12 There shall be indeed degrees of punishments, but yet he which feelles the least torments shall thenceforth feelee no ease: he that shalbe tormented with greater torments, shall enuy him which is afflicted with lesse.

13 The damned shall not feelee any ease from thence, that some of  
their

their kinsfolke and friends are taken vp into heauen , because the elect also shall feelee no griefe from thence that they know that some of their kinsfolke are gone to euerlasting punishment.

14 There shall be so great griefe and torment in the damned, that their minde can be directed to no other thing, but to that the force of griefe doth drue them : The damned shal hate all the creatures of God, they shall hate one another, they shall hate the holy Angels, the elect men, yea euen God himselfe, not in himselfe, and in his nature , but in the effects of his iustice.

15 All the euils of this life are singular: one is pressed down with pouertie , another is tormented with the grievousnesse of a discaise, one is cast down vnder hard slaue-ry , another is burdened with an  
herpe

heape of reproaches : but there  
all shall be tormented together  
with all euils : there shall be  
vniuersall griefes in all the sen-  
ses and members. In this life  
the hope of ease doth mitigate  
all vexations, but there is left no  
hope of deliuerance : the paine of  
hell is not onely eternall, but also  
without interruption euen for the  
space of one minute.

16 And hence it is, if all the  
men borne since Adam vntill this  
day, and that shall be borne here-  
after and liue til the last day, if they  
should diuide but one punishment  
which the soule is constrained to  
endure for one sinne in hell equal-  
ly amongst them, then euery par-  
ticle of that punishment of one  
man would be greater, then al the  
torments, which all robbers and  
malefactorz euer haue endured. **O**  
**Lord** grant that wee may thinke  
vpon

upon hell, least wee fall into hell.

6 Meditation: Of the eternitie  
of the paines of Hell.

*Tormenta aeterna in eternum.*

Eternall are the torments of the wicked.

**T**hinke, O deuout soule, on the eternitie of the paines of hell, and thou shalt the better vnderstand the grieuousnesse thereof. There is in hell a raging flame, and burning without end: the life of the damned is to die without end: their death is to liue in eternall paines. Neither is he wearied which tormenteth, neither doth hee at any time die which is tormented: the fire doth so consume there, that notwithstanding it alwaies reserues: the torments are  
so

so augmented there, that notwithstanding they are alwaies renewed: the damned shall so dye, that they may alwayes liue: they shall so liue, that they may alwaies dye.

2 That a man should be tormented for euer without end, that goes beyond all the bounds of desperation: for, what is more grievous then alwaies to will that which neuer shall be, and alwaies to be vnwilling to that which for euer shall not choose but be: the damned shall not attain that which they would for euer, and they shall be compelled to suffer that which they would not for euer.

3 When the wrath of God shall cease, the paines of the damned shall also cease: but his wrath is eternall, therefore their paines also shall be eternall.

4 When the damned shall truly repent, they shall be freed from  
their

their sinnes, but the time of repentance is shut vp before, therefore there remaines no hope of mercy.

5 When the diuels shall leane off to torment, the damned shall cease to be tormented: but the rage of the diuell will neuer cease, therefore the torment of the damned man shall neuer cease. When the iustice of God shall be changed, the torments of the wicked shall also be changed: but the iustice of God is inuincible, therefore the punishments of the damned shall be eternal.

6 It pertaynes to the sentence of the seuerie iudgement, that they neuer want punishment, which in this life would neuer want sinne: it is iust that there be no bound of vengeance giuen to the damned, who, as long as he was able, would haue no bound of crime: the damned



ned haue sinned for their lasting, that is, as long as they liued, it is iust that they be punished for Gods euerlasting: they haue sinned with end, because they haue liued with end: verily they would not haue offended with end, if they might haue liued without end, that they might sime without end.

7 The matter also of the fire of hell is eternall, that is to say, the spot of sinne, therefore also agreeably the paine is eternall: the filthinesse of finnes in the damned shall not be remooued from the eyes of God, how then can the greatnesse of the punishments appointed against sin be remooued? Moreover, sinne is an infinit euill, because it is committed against the infinit good: and Christ paid for it an infinit price, therefore agreeably an infinit punishment is appointed for those which die in finnes.

8 Man killed in himselfe the eternall good, therefore by the iust iudgement of God, he fell into the eternall euill.

9 God created man in the beginning to his owne image, that hee might liue with him for ever.

10 God reformed man being fallen into sinne, through Christ to his owne image, hee hath prouided for him all the meanes of eternall saluation, and hath offered vnto him all the rewards of eternall life, therefore it is iust that they which will want the eternall rewards, be also subiect vnto eternall punishments.

11 An euill will shall neuer be taken away from the damned, therefore the punishment of an euill will shall neuer be taken away. The damned haue chosen momentary pleasure, and the finite goods of the world, before the infinit good,

good, God : they haue strived rather to attaine the delights of this fading and short life , then the riches of the life eternall , it is iust therefore that they feele infinit paines. Eternitie without all bounds ! Eternitie that can be measured by no spaces of time ! Eternitie that can be understood by no vnderstanding of man ! how much doest thou increase the punishments of the damned : After innumerable thousands of yeares they shall alwaies be constrained to thinke, that this is to them only the beginning of torments.

12 How grieuous a thing it is to lye in a most soft bed vnmoueable for thirty yeares : what will it be to burne thirty thousand yeares in that lake of fire and brimstone : Eternitie, eternitie ! thou alone beyond all measure doest craggeerate the torments of the damned.

Grieuous

Griuous is the punishment of the damned by reason of the sharpnes of their torments : it is the more griuous by reason of the diuersity of their torments : it is most griuous for the eternitie of their torments : there shall be death without death, end without end, defect without defect: because death euer liueth, and the end euer beginneth, and the defect knoweth not how to faile.

14 The damned shall seek life and shal not finde it, they shall seek death, and death shall fly away from them : after an hundred thousand thousand thousand yeares, without any end they shall retorne to renewed torments : the thought of the continuance of their griefe shall more torment them, then the feeling of their outward torment: what can be more wretched then so to dye, that thou maiest alwaies

waies liue, so to liue that thou maiest alwaies die: that life will be deadly, and death immortall: if thou art life, why dost thou kil: if death, why dost thou alwaies endure: wee doe not perfectly know what manner of thing eternitie may be: for it is no doubt, but that which is circumscribed by no measure of time, can also be comprehended by no created vnderstanding: yet if thou wilt esteeme any thing of the space of eternitie, thou must thinke of the time before the world: if thou canst finde the beginning of God, thou maist also finde when the torment of the damned will haue end.

15 Imagine some most high mountaine, which in greatnesse may exceede the space of heauen and earth: imagine a certaine Bird to carry alway euery thousand peares from this hill a little graine

graine of the thinnest dust. It might be hoped that at length after many incomprehensible thousands of yeares, the greatnasse of that hill would be finished, but it cannot be hoped, that the fire of hell will euer haue end.

6 The rewards of the elect shall neuer haue end, the torments of the damned shall neuer be finished, because as the mercy of God is infinit toward the chosen, so the iustice of God is infinit towards the reprobate.

17 Imagine that there are as many kinds of torments in the damned as there are drops of water in the great sea: imagine that after euery thousand yeare a certaine Bird should come, and draw vp one small drop of water: it might be hoped, that at length the aboundance of the sea might be exhausted, but it cannot be hoped

hoped that the torments of the damned should euer haue end.

18 O deuout soule, let the eternall punishment of the damned be euer before thine eyes: the remembrance of hell keepes vs from falling into hell.

19 Haue a care of repentance, while there is as yet a time of mercy: what other thing shal that fire deuoure but thy sins: by how much the more thou heapest vp sins, by so much thou reseruest the more matter for the fire. O Lord Iesus, which hast satisfied by thy passion for our sinnes, keepe vs from euerlasting damnation, Amen

D

Euening

*Evening prayer for Munday.*

**L**ord, hearken to my words, and consider the meditations of my heart, behold how lowd I haue cried vnto thee, let my prayers enter into thine eares, which vnfaignedly cometh from my hart, heare O Lord, for I am poore and destitute of mans help, take care of my soule this night, and euermore shield me from all perils and dangers bodily and ghostly, and saue mee thy seruant, which wholly putteth my trust in thee. Haue mercy vpon mee therefore O Lord, I will neuer cease crying to thee for help, for thou art milde and more mercifull then any tongue can expresse: as often as any aduersitie assaileth me I will call vpon thee for help  
and



and succour, I will call vpon thee in the day time, and in the night my cry shall not be hid from thee, heare me therfore O Lord, a poore sinner, & haue mercy vpon me for thy manifold mercies sake, forgiue me al mine offences, let thine holy Angell watch ouer mee, and keepe mee this night in thy peace, grant that nothing disturbe my conscience nor disquiet my rest, but let the blessing of thy holy hand be continually ouer me. O most gracious God, for Iesus Christ his sake, who liueth and raigneth with thee and the holy Ghost, one G O D world without end, Amen. *O our father, &c.*

D 2      Morning

*Tuesday Morning Prayer.*

O Most louing and gentle God, I thanke thee for the sweet sleep and comfortable rest thou hast giuen me this night: and for so much as thou hast commanded by thy holy word, that no man should be idle, but alwaies occupied in godly and vertuous exercises, euery man according to his calling, I most humbly beseech thee, that thine eyes may attend vpon mee, thy grace dayly defend mee, in danger succour mee, cherish and comfort mee in all my needs and distresse, and gouerne all my counsels, studies and labours, in such wise, that I may spend this day according to thy most blessed will: to thy glory, the profit of my neighbours, and the discharge and comfort of mine

mine owne conscience in thee. Let not mine eyes be offensive, but that I may plucke it out, and throw the same away by remoouing away of the wicked and hurtfull desires of the heart: behold O God this day I offer and dedicate my selfe wholly to thy seruice; blesse thou me, that my oblations may be gratefull in thy sight, preuent mee this morning with thy grace from sinne, shame, and euil whatsoeuer, keepe my soule, vnderstanding minde, senses and thoughts, with all thy powers, that neither the Diuell hurt mee, nor misfortunes harme mee, so that auoyding all things that might displease thee, and setting alwayes before mine eyes, thy feare (thy grace assisting mee, and thy holy Spirit guiding mee) I may alway walke warily, and worke that which shalbe acceptable before thy diuine Maiestie, vnto the praise of

thy most holy and blessed name,  
through Iesus Christ our Lord, A-  
men. *O our father which art in hea-  
uen, &c.*

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7 Meditation : Of the true ac-  
knowledge<sup>m</sup>ent of our  
sinnes.

---

*Sanat confessio Morbi.*

It's to the sicke health to confesse  
their sinnes.

**O** Holy God, I iudge, my  
sins are alwaies before mine  
eyes, alwayes in my minde, eue-  
ry houre I thinke of death, be-  
cause death hangs ouer mine head  
at all houres : I thinke euery day  
of iudgement, because I must ren-  
der an account of euery day in  
iudgement.

1 I examine my life and beholde it is altogether vaine and profane, vaine and vnprofitable are many my actions, vaine as yet are more my speeches, vaine moreover are most my cogitations: neither is my life onely vaine, but also prophane wicked. I finde no good in it, for if any thing seeme in it good, it is not truly good and perfect, because the contagion of originall sinne, and my corrupt nature hath marred it with defect.

2 The holy man Iob said: I did seare all my workes: if the holy man complaine so, what ought the wicked man to doe? All our righteousness is like the cloth of a menstruous woman: if such be our righteousness, what will be our vnrightheousnesse?

3 If you doe all things (saith our Saviour) which are commanded you, say, yee are vnprofitable

D 4      servants:

seruants: if in obeying wee are  
unprofitable, surely in transgress-  
ing wee shall be abominable.

4 If I owe my selfe, and what-  
soever I can doe vnto thee (O ho-  
ly God) yea when I doe not sin,  
what can I render vnto thee for  
my sinne? Our righteousness it  
selfe, which seemes to be such,  
compared to Gods righteousness,  
is meere vnrightheousnesse: a light  
is scene to shine in darknes, which  
being put in the sun beames, is  
quite darkned by his brightnesse: a  
piece of wood is thought to be  
straight, if it be not laid to the line,  
but when it is laid to the line, by a  
certaine crookednesse it is found  
where it is out of square: a picture  
will seeme perfect in the eyes of  
those that looke on it, which not-  
withstanding is much vnperfect in  
the eyes of the Artificer: so, that  
oftentimes is soule in the discreti-  
on

on of the iudge, which shines in the opinion of the workeman : for the iudgement of God and of men are not all one.

5 The memory of many of my sinnes doth affright me, but more of them are hidden from me : who vnderstands his faults : cleanse me (O Lord) from my hidden sinnes.

6 I dare not lift vp mine eyes to heauen, because I haue offended him which dwels in heauen : neither doe I finde any refuge in the earth, for what sauiour can I hope for of the creatures, when I haue offended the Lord of the creatures : Mine aduersary the diuell doth accuse mee, most iust iudge, saith he to God, iudge him for his fault to be mine, which through grace would not be thine : thine he is by nature, mine by taking pleasure together with mee in sinne : thine hee is by thy passion, mine

by my perswasion, disobedient hee is to thee, obedient to me : of thee he receiued the long roabe of immortallitie and obedience, of me he hath receiued this patched coate of a most wicked life: hee hath let goe thy garment, and is come to mee with mine. Iudge him to be mine, and to be damned with me.

7 All the elements accuse mee. The heauen saith, I haue ministered light vnto thee to comfort thee: the ayre saith, I haue giuen thee all kinde of birds to obey thee: the water saith, I haue giuen thee all kinds of fishes to feed thee: The earth saith, I haue giuen thee bread and wine to nourish thee: but yet thou hast abused all these to the contempt of our creator, therefore may all our benefite, turne to thy torture.

8 The fire saith, let him be burned in mee: the water saith, let



let him be drowned in mee : the  
aire saith, let him be winnowed in  
mee : the earth saith, let him be  
deuoured of mee : and hell saith,  
let him be swallowed vp of mee.

9 The holy Angels accuse me,  
whom God had giuen to minister  
vnto mee in this life, and to keepe  
mee company in the life to come,  
but by my finnes I haue depriued  
my selfe of their holy ministry in  
this life, and of the hope of their  
society in the other life.

10 The voice of God it selfe  
doth accuse mee, that is to say, his  
diuine law : either I must fulfill  
the law of God, or else I must  
perish: but that I should fulfill the  
law is impossible, and to perish e-  
uerlastingly is intolerable. God  
the most seuerer iudge doth accuse  
mee, the most mighty executor of  
his eternall law: I cannot de-  
ceiue him for hee is wisdom it  
selfe,

selfe, I cannot fly from him, for he is the power that raignes euery where: whither therefore shall I fly: to thee most louing Iesus, my onely Saviour and Redecmer: my sinnes are great, but thy satisfaction is greater: my vnrighteousnesse is great, but thy righteousness is greater: I acknowledge, doe thou forgive: I open, do thou shut: I vncouer, doe thou couer: there is nothing in me, but whence I may be damned, there is nothing in thee, but whence I may be saued: I haue committed many things for which I may be most iustly damned, but thou hast not lost that, through which thou maist most mercifully saue me: I heare the voice in the Canticles, which bids mee hide mee in the holes of the rocke, thou art a most sure rocke, the holes of the rocke are thy wounds, in them will I  
hide

hide me against the accusations of  
all creatures, my sinnes cry vnto  
heauen, but thy blood which was  
shed for my sinnes cries more  
strongly: my sinnes are of great  
power to accuse mee before God,  
but thy passion is of greater power  
to defend mee: my most vnrighte-  
ous life is able to condemne me,  
but thy most iust life is more a-  
ble to saue mee: I appeale from  
the throne of thy iustice, to the  
throne of thy mercy, neither doe  
I desire to come to iudgement,  
vnlesse thy most holy merit be  
placed betwene me and thy iudge-  
ment.

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8 Meditation: Of the shaking  
off of Securitie.

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*Secure uixere mors est.*

A secure life is but a living death.

**T**hinke, O deuout soule, of the  
difficultie to be saued, and thou  
shalt easily shake off all securitie.  
At no time and no where is there  
securitie, neither in heauen, nor in  
paradise, much lesse in the world.

1 The Angell fell in the pre-  
sence of the diuinitie: Adam fell in  
the place of pleasure.

2 Adam was created to the i-  
mage of God, neuerthelesse hee  
was deceiued by the cunning of  
the diuell.

3 Salomon was the wisest of  
all

---

all men, notwithstanding hee was turned away from the Lord by women.

4 Judas was in the schoole of our Saviour, and did dayly receiue the wholefom words of that great Doctor, neither yet was hee safe from the snares of the seducer: he was cast headlong into the pit of auarice, and out of auarice into the pit of eternall sadnesse.

5 David was a man after Gods owne heart, and the most deare sonne of the Lord, but by murther and adultery, hee was made the sonne of death. Where therefore is their securitie in this life? cleaue with a firme confidence of thy hart to the promises of God, and thou shalt be safe from the assaults of the diuell: there is no securitie in this life, but that which the infallibilitie of Gods promises verlds to them that belecue and walke in the waies

waies of the Lord, if we shal come to the future felicitie, then at length shall we haue full securitie: in this, life and religion are knit together, neither ought one to be without the other: be not secure in aduersitie, but whatsoeuer aduersities befall thee thinke they are the scourges of thy sinnes: oftentimes **G D** doth punish hidden faults by manifest chastisements: thinke of the grievous blemish of thy sinnes, and feare the iust reuenger of sinnes.

6 Be not secure in prosperity, for God is angry with him that is not corrected in this life: what are the afflictions of the godly: bitter darts cast out of the sweet hand of God: God counts many unworthy of the present punishment, which notwithstanding he doth reprobate for euer: the successe of humane felicitie is oftentimes a token

ken of eternal damnation: nothing is more unhappy then the felicitie of sinners: nothing is more miserable then he that knowes no misery: whether soeuer thou turnest thine eyes, thou findest matter of griefe, and beholdest remedies against securitie: aboue thinke of God, whom we offend: beneath of Hell, which wee haue deserued: behind of our sinnes, which wee haue committed: before of the iudgement, which we feare: within of our conscience, which wee haue defiled: without of the world, which we haue loued.

7 See from whence thou comest, and blush: where thou art, and sigh: whither thou art going, and tremble.

8 Narrow is the gate of saluation, but yet straiter is the way of saluation. God hath giuen thee the treasure of faith, but thou bearest

bearst that treasure in earthen vessels : God hath given thee the Angels to keepe thee , but the diuell is not farre off to seduce thee : hee hath renued thee in the spirit of thy minde , but thou hast much as yet of the oldnesse of the flesh : thou art set in the grace of God , but thou art not yet placed in the eternall glory .

9 A mansion is prouided for thee in heauen , but yet the world by her assaults must first assault thee .

10 God hath promist thee leane to repent , but he hath not promist to giue thee a will to repent when thou doest offend : the consolations of eternall life do abide thee , but yet thou must enter by many tribulations : the crowne of eternall reward is promist thee , but there remains a great fight which must first be overcome of thee :

God



God doth not change his promise, neither oughtest thou to change the study of an holy life : to the seru-  
uant that doth not doe as hee is coman-  
ded, the Lord will doe as he hath thzeatned : we must there-  
fore sigh continually, and mourne,  
setting aside securitie, least a man  
be forsaken by the iust and secret  
iudgement of GOD, and be left  
in the power of the diuels, to be de-  
stroyed : so long as the grace  
of God is present with thee, be  
thou delighted in it, yet so that  
thou thinke not that thou dost  
possesse the gift of God by an here-  
ditary right : so secure of it, as if  
thou couldest neuer leese it, least  
suddenly when the Lord shal with-  
draw his gift, and draw backe his  
hand, thou be abashed in thy mind,  
and become more sad then thou  
oughtest : happy art thou doubt-  
lesse, if thou take ali care to beware  
of

of carelesnesse the source of all evils.

11 God will not forsake thee, but take heed, that God be not forsaken of thee: God hath giuen thee grace, pray that hee may also giue thee perseuerance: God hath commanded thee, that of thy saluation thou be sure, but hee hath not commanded, that thou be secure.

12 Thou must fight valiantly, that at length thou maiest triumph sweetly: thy flesh within thee fights against thee, an enemy by how much the nearer, by so much the fearefuller: the world about thee fights against thee, an enemy by how much of the greater number, by so much the more to be feared: the diuell aboue thee fights against thee, an enemy by how much the more mighty, by so much the more to be feared: feare not in the strength of God to waile  
the

file with these enemies , in the strength of God thou shalt get the victory.

13 But thou shalt not overcome so great enemies by securitie , but by continuall fighting : the time of thy life, is the time of fight : then art thou especially set vpon, when thou knowest not that thou art set vpon: then doe they especially gather their strength , when they seeme to yeeld thee some rest.

14 They watch, and doest thou sleepe? they prepare themselves to hurt thee, and doest not thou prepare to resist? Many faint in the way, before a place can be giuen them in the countrey, how many of the Israelites died in the desert, none of which attained vnto the promised land: how many of the spirituall sonnes of Abraham perish in the desert of this life, before they attain the promised inheritance

ritance of the heauenly kingdome: there is nothing of more force to shake off securitie, then if we think of the small number of those that perseuere.

15 Therefore let there be so great desire of the heauenly glory in vs, and loue to come thither, let there be so great griefe that wee haue not yet attained it: let there be so great feare, least we should not attaine it, that we perceiue no ioy, vnlesse it be of those things that minister vnto vs cyther help or hope to come thither.

16 What doth it auaille thee to reioyce for a moment, if thou be enforced to lament euerlastingly?

17 What ioy can there be in this life, if that passe away which delighteth, but that passe not away which tormenteth? we liue secure, as if wee had past ouer the houre of death and iudgement:

Christ

Christ saith, that hee will come to iudgement in the houre that wee thinke not : the trueth saith this, and repeates it againe : heare and feare. If the Lord shall come in that houre in which we thinke not, it is greatly to be feared least wee come unprouided to iudgement : if we come unprouided how shal we be able to beare the seuerer examination of this iudgement : neuer thelesse that which is lost in this one moment, cannot be gotten againe for euer : it shall be adiudged in the shortnes of one moment what manner of men wee shall be for all eternitie : in this one moment, life and death, damnation and saluation, eternall paine and eternall glory, shalbe adiudged to euery one. O Lord which hast giuen vs grace vnto good, giue vs moreouer perseuerance in that which is good.

9 Meditation: Of the denying  
of a mans owne selfe.

*Ille negat Christum, qui se non  
abnegat ipsum.*

Deny thy selfe, or else thou Christ  
denyest.

**H**E that will follow me, let him  
deny himselfe, saith our Saviour:  
to deny himselfe is to re-  
moue the loue of his owne selfe,  
the loue of a mans owne selfe  
keepest out the loue of God: if  
thou wilt be the disciple of Christ,  
it is necessary, that the roote of the  
loue of thine owne selfe die in  
thee vtterly: no man loues Christ,  
but he that hates himselfe: vnles  
the graine of corne that falls into  
the earth be dead, it brings forth  
no

no fruit : so also thou canst not entertaine and receiue the fruits of the holy Ghost, unlesse the loue of thy selfe be dead in thy heart.

1 The Lord saith to Abraham, goe out of thy owne land, and from thy kindred, and from the house of thy father, to the land which I shall shew thee. Abraham could not haue bin made so great a Prophet, unlesse he had first gone out of his owne countrey. Thou shalt not be a true disciple of Christ, and a true spirituall man, before thou departest from thine owne loue.

2 Iacob by the touching of the Angell did halt vpon one foote, the other being sound and whole : by these two secte is vnderstood a double loue, that of a mans owne selfe, and that of God : then shall a man be partaker of Gods blessing, when hee shall halt on the  
C foote

foote of y<sup>e</sup> loue of himself, that other of the loue of **G D** remaining whole and sound : it cannot be that with one & the same eye thou canst behold heauen and earth : so it cannot be, that with one and the same will a man should loue himself inordinately and **G D** to. Loue is the chiefest good of our soule, therefore wee must giue this chiefest good of our soule, to the chiefest of good, that is, to **G D**.

3 Thy loue is thy **G D**, that is to say, whatsoeuer thou louest principally, that doest thou set vp in the place of **G D** : whatsoeuer thou louest chiefly, that thou thinkest to be chiefest : but **G D** is truely the chiefest of all things : hee therefore that loues himselfe, thinketh himselfe to be **G D**, and sets himself vp in the place of **G D**, which is altogether the greatest Idolatry.

4 That



4 That which thou deest especially loue, that thou esteemest the end of all things, and holdest it the last complement of thy desires: but God alone is the beginning and end of the creatures, he is the first and the last, hee alone fills the desire of our heart, and nothing of that which is created can satiate thy desires: therefore thou oughtest to prefer the loue of God before the loue of thine owne selfe. God is the beginning and the end: in him therefore ought our loue to beginne, in also him ought it to end.

5 The essence of God is without all the creatures, euen as God was from euerlasting in himselfe: therefore withdraw thy loue from all the creatures. Such as thy loue is, such also are thy workes: if thy workes proceede out of true faith, and out of the loue of God,

C 2

they

they are acceptable vnto God, and great in his eyes, although they be but little in the eyes of all men, if they proceede out of the loue of thine owne selfe, they can neuer please God.

5 The loue of a mans owne selfe doth defile all his excellentest workes. When Christ was in the house of Simon, a certaine woman broke a vessell of precious ointment, and annointed the head of Christ: the worke appeareth to be small, notwithstanding it was acceptable vnto Christ, because it did proceede out of true faith, pure loue, and serious contrition. The sacrifice was a worke acceptable to God in the old Testament, notwithstanding it did not please God that Saul did separate the pray of the Amalekites, to offer sacrifices vnto God: Why? because this did not proceede out of the loue of  
God.

God, for if he had loued God true-  
ly he had not contemned the com-  
mandement of GOD of burn-  
ing the spoile, hee loued himselfe  
and his owne deuotion. Loue is a  
certaine fire, for so prates the  
Church: come holy Ghost and kindle  
the fire of thy loue in the  
faithfull: fire doth not sticke as  
fastned in the earth, but alwayes  
goes vppward, so thy loue ought  
not to rest in thy selfe, but to lift it  
selfe vppward vnto the Lord.

6 Moreover, to deny a mans  
owne selfe, is to renounce his own  
honour. The greatest and highest  
honour, is due to the chiefest good  
alone, GOD is the chiefest good.  
Hee that seekes his owne glory,  
cannot seeke Gods glory, as our  
Saviour said to the Pharisees:  
How can ye beleeue, which receiue  
glory one of another: Behold  
Christs example and follow it: he  
C: oftentimes

oftentimes testifieth of his owne selfe, that hee seekes not his owne glory, that he receiues not honour from men, that hee is humble in heart.

7 All thy gifts thou receiuest from God, therefore giue all againe vnto God: all the riuers of good things proceed from this fountaine of diuine goodnesse, therefore let all good things be carried againe into this Sea: the hearbs which are called solsequia, alwaies turn themselves to the sun, from whom they draw their life and nourishment: so with all thy gifts, and with all thine honor, turne thee vnto God, and attribute nothing vnto the selfe. If thou hast any thing of thy selfe, thou maiest seeke thine owne honour, and attribute thy gifts vnto thy selfe: but because thou hast nothing of thy selfe, but all from God, therefore thou oughtest not

not to seeke thine owne but Gods honour. A mans owne honour doth turne man alway from God, there is an example in Nabuchadnezzar, which said : this is that Babylon which I haue built for the house of my kingdome, in the strength of my power, and for the glory of my maiestie.

8 But what folloves : as yet the word was in the mouth of the king, a voice came from heauen : I say vnto thee Nabuchadnezzar, thy kingdome is gone from thee, they shall cast thee out from among men, and thy dwelling shall be with the beasts of the field : so if of thine owne honour and pride, that is to say, of the building of thine owne works, thou esteeme of thy spirituall Babylon, and guesse the honour thereof to thine owne selfe, and not to GOD alone, thou shalt be  
C 4                      cast

cast out of the sight of God.

9 To conclude, to deny a mans owne selfe, is to deny his owne will: we must alwayes obey the best will, but the will of God is alwayes best: wee must obey his will, from whom wee haue all that we haue: but all things come from God vnto vs. Wee must obey his will, which alwayes leads vs to life, and to good: the will of God doth alwayes lead vs to life and to good. Delight in the Lord, and hee wil giue thee the request of thy heart. Our owne will hath leade vs to death and damnation: Through what did our first father fall out of the grace of God and seate of our saluation, into eternal damnation: setting aside the will of God, he followed his owne will, hee neglected the commandement of the Lord, and hearkened to the perswasion of the diuell.

10 Therefore

10 Therefore the true disciple of Christ, renounceth his owne wil, and desires to follow the wil of God. Behold Christ, hee being in the agony of his passion offers vp his owne wil, as a most acceptable sacrifice vnto God: offer thou also thine owne wil vnto God, and so thou shalt performe that which Christ requires of thee, the denying of thy selfe. O Lord let thy holy wil be done as in heauen, so also in the earth.

*or prayer for a Woman in  
Childbirth.*

O Almighty, and mercifull father which of thy bountifull goodnesse hast fructified my wombe, and of thy gracious blessing hast created in mee a reasonable creature: I

most hartly thanke thee, not onely  
for this thy gracious gift, but al-  
so for that thou hast at all times  
till I conceived, preserved mee  
from all perils both of soule and  
body, and hast tolerated all my  
nippes, pinches, teares, & panges,  
that I have hitherto most welly e-  
scaped them: I acknowledge (O  
Lord) that fully for our inuoluntarie  
gression of thy commandement,  
thou shalt visit the first woman,  
and visit to visit all, I will increase  
thy sorrow, when thou art with  
child, with paine that thou bring  
forth thy children.

All our paines therefore that we  
suffer in this behalte are none o-  
ther thing but a worthy crosse layed  
vpon vs by thy godly ordinance:  
to the which with heart and minde  
I humbly submit me, trusting sure-  
ly and being fully perswaded in my  
faith, that thou callest none into  
peril



perill and danger, but both thou canst and wilt at convenient season deliuer them. Thou most gracious God, hast commanded vs in all our trouble to call vpon thee for ayde and help: and not onely hast commanded vs, but also of thy merciful goodnes hast promised to vs good deliuerance, saying: Call vpon me in the time of trouble, and I will deliuer thee.

O good Lord, how greatly doe these thy words comfort my heart, & sustain my feely soule: who would not greatly reioyce, that knoweth certainly Almighty God to be present with him in his trouble? Saith not God thus? Or euer they call (saith hee) I shall answere them: while they are yet but thinking how to speake, I shall heare them: And in the Psalm: I am with him, saith God, in his trouble, out of the which I will deliuer him. What a comfortable

comfortable Lord is this : hee is more ready to help, then wee to call for help. Hee is more ready to giue grace, then we to aske it. There was neuer any yet, that with a faie faith asked grace of this Lord, but hee had it. Christ saith : aske, and yee shall haue. Euery one that asketh, hath : he that saith euery one, excepteth none. Verily, verily, I say vnto you (saith Christ) whatsoeuer you shall aske my Father in my name, he shall giue it you. Our Sa- uour Christ saith this, and hee is God.

And shall not I hearken to my Lord God, his commandements and promises? Verily I will sticke surely to it : for sure I am, that sooner shall heauen and earth perish, then Gods promise be vnperformed. For albeit, euery man naturally is a lver and deceiver, yet God is alwayes true and iust in all his

his words and promyses. I wil therefore make my fate vnto him, whom I neede not goe farre to seeke: for he is euery where present with his elect: and is nigh vnto all them that call vpon him faithfully. And thus will I pray vnto him.

Father of mercy, and God of comfort and consolation I thy poore handmaide, humbly beseech thee, for Christ Iesus sake, and in his blessed and holy name, that thou wilt vouchsafe to forgive me all my finnes and trespasses, that I haue hithertofoe offended thy godly maiestie, eyther in thought, consent, delectation, word or deede: And that thou wilt hereafter, during my life, mercifully preserve mee, from transgressing of thy commandements & dayly increase in me perfect repentance for my sins, a sure purpose of amendment of my life, a diligent study to walk in thy commandements,

mandements, increase in mee also  
a lively faith, a true hope, and an  
ardent charitie. Engrave in mee  
humblenesse of heart, meekenes of  
minde, chastitie of conscience.  
Grant mee that I may be wise, iud,  
sober, discrete, circumspect, and wel  
advised in all my sayings. And that  
I may strongly overcome all the  
temptations of mine enemies, the  
diuill, the world, and the flesh;  
and that whether I be sleeping, wa-  
king, eating, drinking, or whatso-  
euer I doe, all may be to thine ho-  
nour and glory. Grant me also that  
I may humbly reuerence, and faith-  
fully loue my husband, and be obe-  
dient to all his honest, lawfull, and  
godly requests. And chiefly of all,  
grant me (O Lord) that I may feare  
and dread thee. For well assured I  
am, that looke how high the heauen  
is in comparison of the earth, euen  
so great is Gods mercy toward them  
that

that feare in. Looke how wide  
the East is from the West, so farre  
hath hee four times from vs. Yea,  
like as a Father pitteth his owne  
children, even so is the Lord mer-  
ciful to them that feare him. And  
after such my deliuerance of this  
burthen, and this precious gift, I am  
right well assured that vnlesse thou  
prosper my trauell, all womens  
help, and all Physicke, is in vaine,  
but my full trust is that like as thou  
hast created this child in mee, and  
hast breathed in to it the spirit of  
life, so at such time as that be seene  
most meete to thy most godly  
maiesty, thou both canst and wilt  
prosper the childe's birth, and my  
deliuerance. In consideration wher-  
of, I humbly beseech thee of thy  
fatherly pite to strengthen mee  
in this my dangerous labour and  
trauell: and so sustaine mee that I  
may patiently beare all my throwes  
and

and pangs, and according to thy promise suffer mee not to be tempted above my strength, but in the midst of my temptation, make away to come out, that I may beare it. Increase my faith, O most mercifull Saviour Christ, that I may constantly belecue thy word which sayest, yee shall be sorrowfull, but your sorrow shall be turned into ioy. A woman when she traueileth hath sorrow, for her houre is come, but when shee is deliuered of the child, shee thanketh no more of the anguish, for ioy that a man is borne into the world. I beseech thee therefore in the dangerous time of my trauell, graunt mee speedy deliuerance, and ioyfull beholding of my child, that I being a merry mother, may render vnto thee, honour, laud, praise, and thankes, for thine abundant mercy, and gracious gifts and benedictions.

And

Annually about all things, I  
beseech thy gracious goodnesse to  
indue my Child with grace, that it  
may be one of the number of thine  
elect, baptised and regenerated in  
the holy Ghost. And that at the  
yeares of discretion, it may learne to  
know thee, and knowing thee, may  
trust fully in thy mercy; trusting in  
thy mercy, may heartily loue thee;  
louing thee, may feare to displease  
thee; and fearing to displease thee,  
may walke and continue in the obe-  
dience of thy commandments, and  
finally attaine to euerlasting ioy  
and felicitie, throu our Lord Iesu  
Christ, which liueth and raigneth,  
with thee and the holy ghost, world  
without end. So be it.

---

10 Meditation : Of the profit of  
Temptation.

---

*Crescit sub pondere palma.*

The Palme increaseth vnderneath  
the weight.

**I**s profitable for the faithfull  
soule, to be tried and confirmed  
by temptations in this world. Our  
Saviour himselfe would waile  
with the diuell in the wilderness,  
that hee might overcome him for  
vs, & for our salvation, and that he  
might be the first and faithfull fight-  
er of our conflict : Hee descended  
first into hell, afterwards againe  
hee ascended into heauen : so the  
faithfull soule, doth first descend to  
the hell of temptations, that shee  
may



may ascend to the heavenly glory.

1 The people of Israel could not possesse the promised land of Canaan, vnlesse they had first overcome diuers enemies: neither can the faithfull soule, promise to it selfe the kingdome of heauen, vnlesse shee first overcome the flesh, the world, and the diuell. Temptation doth try vs, purge vs, illuminate vs: Temptation doth try vs, because our faith being shaken with aduersitie, is strengthened more firmly on the Rocke of saluation, propagates it selfe wider into the branches of good workes, and it is lifted vp higher into the hope of deliuerance.

2 When Abraham being commanded to sacrifice his sonne, shewed himselfe readily obedient to the commandement of God, the Angel of the Lord appeared vnto him after the temptation, saying:  
now

now I know if thou fearest God, seeing thou hast not spared thine only son for me: so if thou shalt offer vnto God the beloued sonne of thy soule, that is to say, thine olone will in temptations, thou shalt be reputed truely fearing God, and shalt seele the talke of God in thy heart. The fire tryeth gold, temptation faith. It appeares in the battell how valiant the souldier is: so temptation shewes, how strong our faith is. When the horrible rage of windees, and the tempestuous waves of waters rush vpon the ship of Christ, then it appeares of how little faith are his disciples.

3 The Israelites, whom the Lord commanded to be led to overcome the Madianites, were first tried at the waters: so they are first tried in the waters of tribulations and temptations, which  
ouer,

overcoming their enemies are to be brought into the heavenly countrey. Whatsoever aduersity therefore, whatsoever temptation happen to the faithfull soule, let her take it to be for probation, not for reprobation.

4 Temptation doth also purge vs: our Opposition Christ doth vnto many grames of Moes to draw out the pestiferous humour of the loue of our selves and the world: tribulation doth stirre vs up to search our conscience, and calle againe into our memory, the sinnes of our life that is past: yea, as the phisicke of the body keepeth vs from contagious diseases, so tribulation preserues vs from sinnes: Man truly is alwaies inclined to fall, yet more in the time of prosperitie, then of aduersitie: riches are thornes vnto many, therefore God plucks vp the thornes, least they

they might strangle their souls: variety of worldly businesse doth hinder many from the seruice of God: therefore God sends them diseases, that returning to themselves they may begin to dye to the world, to liue to God. It hath bin profitable vnto many to haue fallen from the high tower either of wealth or honor, vnto the quiet rest of a meane condition. The honor of the world lifts vp many vnto pride, God therefore sends contempt, & withdraws y<sup>e</sup> which nourisheth pride. Finally, temptation doth inlighten vs. We know not, we acknowledge not, vnles it be in temptations, how fraile and vaine all the worlds comfort is. When Stephen was stoned, he saw y<sup>e</sup> glory of Christ: so Christ shewes himself to the contrite soule in calamities: true & solide ioy comes not but from God dwelling in vs: God dwels in a contrite and humble spirit:

rit: it is affliction and temptation which makes the spirit humble and contrite, therefore true & solide ioy is in y<sup>e</sup> soule of the afflicted. Temptation is a certaine to y<sup>e</sup> knowledge of God: therefore the Lord saith, I will be with him in trouble: I will deliuer him, & make him see my saluation. Tobias when he was blind, saw nothing of those things which were aboue, beneath, or before him, no not himselfe: but being illumined of God, by the Angell Raphael, hee saw all things, which before he could not see, vsing no other medicine then the gall of the fish, that by this it might be declared, that our eyes must be annointed and illuminated with the gall of bitternesse, that wee may come to the true knowledge of our selues, and the goods of the world.

9 Therefore saith the Apostle that wee know in an emigne or darke saying: because we know in

in temptations: that O S D can make his elect merry, vnder the forme of sadnesse: that he can quicken them vnder the forme of death: that hee can make them vnder the forme of diseases: that hee can enrich them vnder the forme of povertie.

1 Therefore the crosse and temptation ought to be acceptable vnto him, which is not vngreatfull vnto Christ that was crucified for vs, and tempted for vs. O good Iesus, burne here, strike here, that thou maiest spare vs in the world to come. O good Iesus which oftentimes by sparing dost cast vs from thee, make vs by stripes to return vnto thee. Afflict and presse our outward man, that our inward man may grow and be much: fight O good Iesus, in me, against me.

11 Be thou my gouernour in struing, and my crowne in ouercommung.

comming. Let whatsoever ad-  
versitie I seele in my life, be the  
strength and increasing of my faith.  
Help, O good Iesus, my weake  
faith, for so thou hast promised in  
thine holy prophet: even as a mo-  
ther comforts her sonnes, so will  
I comfort you. A mother doth fos-  
ster and nourish her sucking In-  
fant with very great care: so, O  
good Iesus, lift vp and confirme  
my languishing faith. Grant that  
thy inward consolations may pre-  
uaile more with mee, then the  
contradictions of all men, and of  
the diuell: yea, then the thoughts  
of mine owne heart. O gentle Sa-  
maritane, poure biting wine into  
my wounds, but put thereto also  
the oyle of diuine consolation: mul-  
tiplie thy crosse, but vouchsafe vnto  
me further ability to beare it.

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## II Meditation : Of the study of true Humilitie.

---

*Qui l'hom? qui le vulla? nihil sunt.*

Whats man? a bubble: whats a bubble?  
nothing.

**T**hinke, O faithfull soule, on the  
miserable condition of man,  
and thou shalt easily escape all the  
temptations of pride. Man is vile  
in his ingresse, wretched in his  
progressse, lamentable in his e-  
gressse: hee is unpugned of the di-  
uels, hee is prouoked to temptati-  
ons, he is enticed by delights, hee  
is cast downe by tribulations, he is  
wrapped in crimes, hee is spoyled  
bare of vertues, hee is insnared in  
euill customes.

I Whence



1 Whence therefore art thou  
proude, earth, and ashes : What  
wast thou before thy birth : smil-  
ling sperme : what art thou in thy  
life : a sacker of doing : what shalt  
thou be after death : the foode of  
wormes. If there be any good in  
thee, it is not thine, but Gods: no-  
thing is thine, but thy sins: there-  
fore thou maiest arrogate nothing  
of these things that are in thee to  
thy selfe, but thy sins. Hee is a foo-  
lish and vnfaithfull seruant, which  
will be proud of the goods of his  
maister.

2 Behold, O man, the exam-  
ple of Christ, all the glory of the  
heauens, doth do seruice vnto him:  
nay, he alone is true glory, and ne-  
uerthelesse, hee casts away from  
himselke all worldly glory: hee  
cryeth as yet, learne of mee, be-  
cause I am meeke and humble in  
heart.

3 The true louer of Christ is also an imitator of Christ : to whom Christ is deare, to him also his humilitie is deare. Let the proud servant be ashamed and confounded, when the Lord of heaven is so humble : Our Saviour saith of himselfe, that he is the Lillie of the vallies, because that he which is the most noble floure, springs and is preserved, not on the hills, that is to say, in proud and lofty hearts, but in the lower vallies : that is, in the contrite and humble mindes of the godly : for the humble soule, is verily the seat and delectable bed of Christ, as saith a certaine holy man.

4 True grace doth not lift vp but humble a man : therefore he is not as yet partaker of true grace, which doth not walk in y<sup>e</sup> humilitie of hart : the streames of gods grace do flow downwards, not upwards.

5 As

5 As the waters by nature doe not goe to high places, so the grace of God doth not flow but to humble hearts. The Psalmc saith, the Lord dwelleth on high, and beholds the low and humble things in heauen, and in the earth: this truely is wonderfull, that we doe not draw neere to the greatest and highest God, but by humilitie. He that is vile in his owne sight, is great in Gods: he that displeaseth himselfe, pleaseth God.

6 God made the heauen and the earth of nothing: as it was in the creation: so is it as yet in mans reparation: God creates of nothing, and he repaires of nothing. That therefore thou maiest be partaker of the regeneration and reparation, be nothing in thine owne eyes, that is, attribute nothing to thy selfe, arrogate nothing to thy selfe: we are all weake and

f 3 fraile,

fraile, but iudge no man frailer then thy selfe: it hurts not if thou iudge thy selfe inferiour to all, and through humilitie put thy selfe vnder all, but it doth much hurt, if thou set thy selfe but before one.

7 The twenty foure Eiders, that is to say, the whole Church triumphant, casts away their crownes before the Throne, giues all righteousnesse and glory vnto God: what then may a vile sinner doe? The Seraphims, the holy Angels couer their faces in the sight of the maiestie of GOD, what may man doe so vile a creature, and so many waies vnthankfull to his Creator? Christ the true and onely begotten Sonne of GOD, out of his wonderfull humilitie, descended out of heauen, and tooke our fraile nature vpon him, set himselfe as low as to our flesh, to death, to the Crosse, what

What may man doe, who through his sinne hath departed so farre from God? See, O faithful soule, with what wonderful humilitie Christ hath healed our pride, and dost thou as yet desire to be proud? By the way of his humilitie and passion, Christ entred into his glory, and dost thou thinke that thou canst come to the heavenly glory walking in the way of pride? The devil for his pride was expelled out of the kingdome of heaven, and dost thou which wert neuer yet in the glorie of heaven, goe thither wardes, through the way of pride? Adam for his pride, was cast out of Paradise, and dost thou desire to come to the heavenly Paradise through the way of pride? Let vs desire rather to serue and wash the feete of others with Christ, then to seeke for the more wor-

thy place with the Duell : let vs be humbled in this life, that wee may be exalted in the life to come.

10 **T**hinke alwayes O faithfull soule, not of what thou hast, but of what is wanting vnto thee: grieue more for the vertues which thou hast not, then brag of the vertues which thou hast : couer thy vertues, reueale thy sinnes : for it is greatly to be feared, least if thou lay open the treasure of thy good workes through glory, the duell spoile thee thereof through pride.

11 **T**he fire is best kept, if it be couered with ashes : so the fire of Charitie is neuer kept more securely, then when it is buried in the ashes of humilitie. Pride is the seede of all sinnes, take heed therefore, that thou be not lited vp, least it happen that thou be  
cast

cast headlong into the deepe pit of sinne. Pride is the acceptable chamber of the diuel: take heede therefore that thou be not lifted vp, least it happen that thy wretched soule be subiect of the diuel. Pride is a wounde that burnes and dries vp the fontaine of Gods grace: take heede therefore that thou be not lifted vp, least it happen that thou be separated from the grace of God.

12 Heale, O Christ, the swelling of our pride: let thy holy humilitie be vnto vs the merit of eternall life: let it be also the example of our life: let our faith firmly embrace thy humilitie, and let our life constantly follow the same.

*Tuesday Evening prayer.*

**M**Ost gracious and louing Father, I wretched sinner come vnto thee (this Euening) in the name of thy beloued Sonne Iesus Christ, my onely sauiour and Redeemer: humbly beseeching thee for his sake to be merciful vnto me, and to call all my times out of thy sight and remembrance, through his bloudy death & passion: poure vpon me (O Lord) thy holy Spirit of wisedome and grace: gouerne and lead mee by thy holy Word, that it may be a lanthorne vnto my feete, and a light vnto my steps: shew thy mercy vpon mee, and so lighten the naturall blindness and darknes of my heart, through thy grace, that I may daily be re-  
nued



nued by the same spirit and grace,  
 by the which O Lord I purge the  
 greivousnesse of my hearing and vn-  
 derstanding that I may profitably  
 read, heare, and vnderstand thy  
 word and heavenly will, belecue  
 and practyse the same in my life and  
 conuersation, and euenmore hold  
 fast that blessed hope of euermoring  
 life, Mercie and kill all vice in me,  
 that in thee may expresse my faith  
 thou mercifully heare the hum-  
 ble sute of the sinner O Lord,  
 which doth not a comite part,  
 but forgettest the mis and wicked-  
 nesse of a sinner, in what house so-  
 euer hee doth bewaile and lament  
 his old manner of liuing: grant mee  
 true contrition of heart, that I may  
 vehemently abhorre my sinfull life  
 past and wholly be conuerted vnto  
 thee: giue me thy peace O Lord all  
 my dayes, and graciously pardon  
 mine infirmities. Defend mee this  
 night

night and euer, from all dangers of  
 body, goods, and name, but most  
 chiefly my soule against all assaults,  
 temptations, accusations, subtil  
 baits and sleights, of that old ene-  
 my of mankind, that roaring Lyon,  
 euer seeking whom he may de-  
 uoure: plant in my heart true feare  
 and honour of thy name, obedi-  
 ence to thy word, and loue to my  
 neighbour: increate in mee perfect  
 faith, and firme religion: Replemish  
 my minde in all goodnes, and of  
 thy great mercy keepe mee in the  
 same all the daies of my life: giue  
 vnto mee a godly zeale in prayer,  
 true humilitie in prosperitie, perfect  
 patience in aduersitie, and continu-  
 all ioy in the holy Ghost, to whom  
 be all praise, honour, and domini-  
 on, now and for euermore, Amen.  
*Our father which art in heauen, &c.*

*Wednesday*

Wednesday Morning.

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**A** Almighty God, Father of our Lord Iesus Christ, as thou hast vouchsafed euen of thy tender affection, from my infancy, vntil this present day, to take such fatherly care of me, Although vnworthy the least of thy fauours, that nothing hath destroyed or hurt mee, but haue bin safely preserved both day and night from sudden death, and all other eminent perils and dangers incident to mankind, enioying the benefit of wholesome sleep, and comfortable rest, for my naturall body, discharging it from worldly cares, and molesting griefes of the minde, whereby I am more aptly giuen to the execution of my temporall busines, and the readier to the seruice of thy diuine Majesty  
his

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this Morning, to render due thanks  
for thy loving kindnesse: so like-  
wise doe I humbly beseech thee, to  
continue the same, in assisting mee  
with thy holy spirit, comfort and  
defend mee most gracious father  
this day and euer with thy merciful  
ayde, that no affliction, harne, or  
mishortune, draw me: no tribula-  
tion, want, or a guilt of minde,  
draw mee from thee, neither world-  
ly thoughts, desires, or fantasies  
carry me at any time into any wic-  
ked cogitation, action, or speech,  
for that it is not thy will, that any  
euill should dwell in vs, or that wee  
should at any time offend thee, but  
to keep our hearts pure and vnde-  
filed, as a fit receptacle for thy  
heauenly Maiesstie: neuerthelesse  
thou sufferest sometimes vnlawfull  
affections, to haue the vpper-hand,  
to the end that we feeling our weak-  
nesse and infirmities should wholly  
confeile

confide all our strength, all our  
godly thoughts, and workes, to  
proceede from the fountaine of  
thy goodnesse, and all euill motions  
to spring of our owne corruption;  
for that all flesh is full of iniquitie:  
the mid tall seven times a day, and I  
small creature tall seventy times  
seven times a day: Wherefore, O  
Lord, forgive my wickednesse, mine  
offences, and iniquities committed,  
either this night past by foolish  
dreames, idle fantasies, or other  
temptations, or at any other time  
since I came to this wretched world,  
and that being pardoned by thy  
mercy in Iesus Christ, I may pro-  
ceed in the residue of my dayes  
(gouerned by thy holy spirit) void  
of all offences, vying my vocation  
and calling so as may be to the  
setting forth of thy glory, mainte-  
nance of thy truth, continuance of  
thy fauour towards me, and obtai-  
ning

ning those things which may be sufficient for the reliefe of my estate heere, without vting any sinister or vnlawfull meanes, or politicall deuises of wicked minded men, which are dissonant from thy sacred lawes. Grant me alwaies such regard of seruing thee, as thine hand may euer direct me to good and happy successe in all mine affaires: bleste thou the workes of my hands, and the fruites of my labours, O Lord, and grant me so to flye idlenesse, the Nurse of lewd desires, that both this day, and all my life, I may by godly industry get mee a sufficient and competent living heere, that I be no burthen or charge to others, neither to depend vpon the succour or furtherance of any, whose help is most slippery and deceitfull, but that through thy blessing, all my employments, and worldly causes  
which

which I ſhall take in hand this  
and euer may ſo luckily proſper  
ſhewing my ſelfe ſo helpfull to the  
poore, impotent, and needy, as the  
increaſe of my trauels ſhall extend  
vnto, that thou maſt fulfill in mee  
that moſt ſweet promiſe of thine.  
*That who ſo conſidereth the poore  
and needy, thou wilt deliuer him in  
time of trouble.* Lord, thy mercy  
is infinite, and thy loue towards  
vniuerſall creature : wherefore giue  
me grace alwayes to ſerue thee,  
yea at all times, and in all places,  
both in labour and reſt, wealth  
and pouerty, ſicknes and in health,  
yea all my life, and in the hower  
of death, that I may paſſe this  
day, and all the reſt of my tranſi-  
tory dayes in this world, in the  
fulfilling of thy holy ordinances,  
and be ready at thy favourable  
becke, and call, to appeare before  
thy throne of mercy in perfect  
hope

hope of thy louing receiuing me  
into the bosome of thy heauenly  
embracings, not for my deserts  
(which are altogether corruptible  
pollutions) but for the merits of  
thy Sonne Iesus Christ; there to  
rest, enioying the fruition and be-  
nefit of his bitter death and passi-  
on: In whose name I referre my  
selfe, and all that I possesse, both  
this day and euer, vnto thy fa-  
therly protection, humbly beseech-  
ing thee to be my direction in all  
my thoughts, words and workes,  
euen vnto my liues end; good Lord  
Amen. *Our father, &c.*



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12 Meditation : Of the assurance of our Salvation.

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*Bona spes confundere nescit.*

A good hope knowes not what confusion meanes.

Why art thou troubled, O my soule: why dost thou as yet doubt of the mercy of God? Remember thy creator: who created thee without thee: who formed thee in secret when the house of thy body was framed, in the lower parts of the earth: he therefore which tooke a care of thee when as yet thou wert not, should not he take a care of thee, after he hath made thee to his owne Image: I am the creature of God, I turne me to my Creator: what if

if my nature be infected of the diuell, what if it be maimed and wounded of theeues, that is to say, of sinnes: yet my Creator liues as yet: hee that could make mee, hee can also renew me: hee that created me without any euill, can also take from mee all euill, which being entred into mee by the suggestion of the Diuell, by Adams transgression, and by mine owne action, hath gone through my whole substance: therefore my creator can renew me, if so be he will. Yea, and hee will: for who euer hateth his owne worke: Are not wee before him as clay in the hands of the Potter: but if he had hated mee, hee had neuer created me of nothing: hee is the Saviour of all, especially of those that beleue.

He hath created me wonderfully, but hee hath redeemed mee  
more

more wonderfully. It neuer appeared more clearely, that God loued vs, then in his wounds and passion. He is truly beloued for whom the onely begotten is sent out of the bosome of the Father.

2 If thou didst not desire my saluation, O Lord Iesu, wherefore shouldest thou descend from heauen: but thou hast descended to the earth, to death, to the crosse. That God might redeeme his seruant, he spared not his son. He therefore loues mankind, with a truly great loue, which for the redemption of mankind, deliuered his sonne to be afflicted, to be slaine, to be crucified.

3 It is altogether a deare and great price, with which wee are redeemed, deare therefore and great is the mercy of the redeemer. It may seeme therefore to some, that God loueth his chosen sonnes,

sonnes, as well as his onely begotten sonne, for that on which wee bestow any thing, is dearer then that on which we bestow nothing. That hee might haue adopted sonnes, hee spared not his naturall and coessentiall sonne.

4 What great thing is it therefore, that hee hath provided for vs mansions in the house of heauen, when hee hath given vs his owne sonne, in whom is all the fulnesse of the Godhead? Surely where is the fulnesse of the Godhead, there is the fulnesse of eternall life and glory. But if hee hath given vs the fulnesse of eternall life in Christ, how shall hee deny vs the least particle thereof? the heauenly Father loues vs sonnes adopted with a truely great loue, for whom he deliuered vp his onely begotten sonne: the sonne embraceth vs with true

ly great loue, which for vs deli-  
uered vp himfelfe, that he might  
make vs rich: he endured extreame  
pouerty, for he had not where hee  
might lay downe his head: that  
hee might make vs the sonnes of  
God, he was born man: neither ha-  
uing once performed the worke of  
our redemption, doth hee after-  
ward neglect vs, but hee is as yet  
placed on the right hand of the  
maiestie of God, and makes inter-  
cession for vs.

5 What will hee not obtaine  
for mee necessarie to saluation,  
when hee hath imparted himfelfe  
to deserue my saluation? What  
will the father deny the son, who  
was made obedient vnto him, euen  
vnto the death, yea, the death of  
the crosse? What will the father  
deny the sonne, which hath accep-  
ted the price of redemption, payde  
by the sonne? Let my sins accuse  
me,

mee, I trust in this intercessor: he is greater that excuseth, then he that accuseth. Let my weakenesse affright mee, I glory in his strength: Let Satan accuse me, so that this mediator excuse mee: Let heauen and earth accuse mee, and sue mee guilty of iniquitie, it sufficeth mee, that the Creator of heauen and earth, and righteousnesse it selfe, doth intreat for mee.

6 It sufficeth me to merit, to know that my merit is not sufficient: it sufficeth mee to haue him fauourable vnto me, against whom onely I haue sinned: whatsoeuer hee hath decreed not to impute, shalbe as if it had not beene: neither doth it moue me, that my sins are both heauy, and diuers, and often doubled: for vnlesse I were laden with my finnes, I should not desire his righteousness, vnlesse I had a disease, I should not  
crane

crave the help of the Physitian.

7 Wee is the Physitian, wee is  
is the Saviour, wee is the righteous-  
nes, he cannot deny himselfe :  
I am sicke, I am damned, I am  
a sinner, I cannot deny my selfe :  
haue pittie vpon mee, O thou  
the Physitian : O thou the Saur-  
our : O thou the righteousness.  
Amen.

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### 13 Meditation: Of Predesti- nation.

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*In Christo electio facta.*

Before the world God chose vs in  
his Christ.

**A**S often, O deuout soule, as  
thou wilt thinke of predestina-  
tion, behold Christ hanging on  
the

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the crosse, dying for the finnes of all the world, risiſt a game for our righteousness. Begin from Christ lying in the manger, and so shall thy disputation of Predestination goe on in good order.

1 God hath chosen vs, before the foundations of the world were laid, but yet the election was made in Christ: if therefore thou be in Christ by faith, doubt not that the election doth pertain vnto thee also: if thou cleaue vnto Christ with a firme confidence of heart: doubt not that thou art in the number of the elected.

2 But if from the former, without the bounds of the word thou wilt search the depth of Predestination, it is greatly to be feared least thou fall into the depth of desperation. Without Christ God is a consuming fire, take heed therefore, that thou come not neere  
this



this fire, least thou be consumed:  
without the satisfaction of Christ  
God by the voice of his law doth  
accuse all, doth condemne all, take  
heed therefore, that thou draw not  
the mystery or Predistination out  
of the law. Inquire not into all  
the reasons of Gods counsels, least  
thy thoughts doe much seduce  
thee.

3 God dwelleth in the light  
that no man can attaine vnto, en-  
deavour not rashly to goe so ward  
vnto it: but yet God hath reuea-  
led vnto vs the light of the gospel,  
in this thou maiest safely enquire  
after the doctrine of this secret, in  
this light thou shalt see true light.  
Leave the profunditie of this eter-  
nall and from euerlasting made,  
decree, and turn thee to the cleare-  
nesse of the manifestation made  
in time: Justification, that is,  
made in time, is the looking gaffe

of election, which was made without time.

4 Acknowledge out of the law the wrath of God for sinnes, and repent thee: acknowledge out of the gospel, the mercy of God for Christs merit, and apply that by an assurance to thy selfe: acknowledge the nature of faith, and shew it through a godly conuersation: acknowledge Gods fatherly chastisement in the crosse, and beare it with patience: then at length begin to handle the doctrine of Predestination: this methode hath the Apostle shewed vs: let the true disciple of the Apostle, follow this methode.

5 Three things there are, which are to be obserued in this mystery: The mercy of God, that loues vs: the merit of Christ, that suffers for vs: y<sup>e</sup> grace of the holy Ghost, that calls vs by the gospel.

6 Great is the mercy of God, because hee hath loued vs all : the earth is full of the mercy of the Lord , nay, it is greater then the heauen and the earth : for it is so great as God himselfe is . because God is true : hee hath testified in his word, that hee would not the death of a sinner : if this be little, he hath also confirmed it with his oath: if thou canst not beleue God when hee promisseth, at least beleue him when hee sweares for thy saluation.

7 Hee is called the father of mercies , because it is his property to pittie and to spare : hee takes the cause and originall of shewing pittie from his owne, of iudging and reuenging rather from another: so that taking of pitie seemes to proceed far other wise from his heart, then taking of punishment: Great also is the merit of Christ,

G 3

because

because he hath suffered for vs all: whith therefore could proue the loue of G D D more openly, then that hee loued vs, when as yet we were not, because it is of his loue, that wee are created: he loued vs moreover when we were turned away from him, because he gaue his sonne vnto vs to be a redeemer: to the sinner that is adiudged to eternal torments, and not hauing wherewith hee may redeeme himselfe saith G D D the Father, take my onely begotten, and giue him for thee: the sonne himselfe saith: take mee, and redeeme thy selfe.

8 Christ is the floure of the field, not the floure of the garden: because the sauiour and smell of his grace is not shut vp to a few, but opened vnto many: and least thou shouldest doubt of the greatnesse of his merit, Christ  
when

when he suffered, prayed for those that crucified him, and poured forth his blood for them which poured forth his blood themselves.

9 Great also and large are the promises of the gospell: because Christ saith, come vnto mee all ye which labour. That which was performed for many, is offered vnto many: as much as thou shalt stretch forth the foot of confidence in these good things, so much also thou shalt obtaine. Christ denies his grace vnto none, but to him that thinks himselfe unworthy of it: Consider therefore, O faithfull soule, these three props of Predestination, and leane on them with a firme confidence of thine heart: consider the benefits of Gods mercy, that are past, and thou shalt not doubt of final perseuerance.

10 When as yet thou wast

not, God created thee: when thou wert damned by Adams fall, hee redeemed thee: when thou didst lue in the world, out of the church, hee called thee: when thou wert ignorat, he instructed thee: when thou wentst astray, hee brought thee backe: when thou didst sin, hee corrected thee: when thou stoodst, he held thee, when thou didst fall, he raised thee vp: when thou didst goe, he led thee: when thou camest vnto him, hee tooke thee vp: in expecting thee, hee shewed his long suffering, in pardoning, that hee was easie to be intreated.

11 The mercy of God goes before thee, hope firmly that it will follow thee also: the mercy of God doth preuent thee, that thou maist be healed, it wil follow thee also, that thou mayest be glorified: it preuenteth thee, that  
thou

thou mayest live godly, it will follow thee also, that thou mayest live for ever with him : wherefore is it, that falling thou art not bruised : who hath put under his hand : who but the Lord : Trust therefore hereafter also in the mercy of God, and hope firmly for the end of thy faith, eternall saluation.

12 In what hands also, can the matter of thy saluation more safely be, then in those which haue made heauen and earth : in those which are not shortned : in those which doe flow with the bowels of mercy, neither want their holes, by which it may flow out :

13 Howbeit, thinke O deuout soule, that we are chosen of God, that wee should be holy and without rebuke : in whom therefore there is not the study of an holy life, to them the benefit of election

doth not pertaine : we are chosen  
in Christ : in Christ wee are by  
faith : faith shewes it selfe forth  
by loue : therefore where there is  
not loue, there is no faith : where  
there is no faith, there is no Christ :  
where there is no Christ, there is  
no election : truly the foundation  
of God abideth sure, hauing this  
scale, the Lord knoweth who are  
his : but yet let him depart from  
iniquitie, whosoever calls on the  
name of the Lord : no man shall  
snatch the sheepe of Christ out of  
his hand, but yet let the sheepe of  
Christ heare his voice : wee are  
the house of God, but let vs retaine  
the confidence and glory of our  
hope firme vnto the end. O Lord  
which hast giuen vnto vs to will,  
giue vnto vs also to doe thy will.



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14 Meditation : Of the satisfaction for our Sinnes.

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*Mors Christi vita peccatorum est.*

The death of Christ is life vnto the godly

Come vnto mee ye which labour and are heauy laden, and I will refresh you, they are the words of our sauiour. Truly, O Lord Iesus, I am too much laden, and grone vnder the burthen of sinne, but I haste mee vnto thee the fountaine of liuing water. Come vnto mee O Lord Iesus, that I may come vnto thee. I come vnto thee O Lord, because first thou camest vnto me. I come vnto thee, O Lord Iesus, and carefully I seeke thee, for I finde  
no

no good in my selfe. But if I could find any good in my selfe, I should not seeke thee so carefully. Truly O Lord Iesus, I labour and am laden : neither can I compare my selfe to any of thy Saints, or else of penitent sinners vnlesse perchance to the Theefe vpon the crosse. Haue pittie vpon me, O Lord, because thou hadst pittie vpon the Theefe on the crosse.

I haue liued wretchedly, I haue liued in sinnes, but I desire to die godly, but I desire to dye in righteousnesse. But piety and righteousnesse is farre from my heart, therefore I flye to thy piety and to thy righteousnes. Let thy soule O Lord help mee, which thou hast laid downe for a redemption for many. Let thy most holy body help me, afflicted for me with scourges, spittings, buffets, and thornes, and fastned also to the crosse.

croſſe. Let thy holy bloud O Ieſus help me, which was poured out of thy ſide, as thou didſt ſuffer and dye, which cleanſeth vs from all ſinnes. Let thy moſt holy Trini- tie help mee, which ſuſtained thy humane nature in thy paſſion, and which reſting and not ſhewing it ſelfe forth, the moſt holy miſtery of our redemption was wrought, and which added infinite power and waight to thy holy paſſion: ſo that hee hath purchaſed me poore wretch to himſelfe with his bloud. Let thy wounds help me, in which is all my ſoules ſaluation. Let thy moſt holy paſſion help mee, let thy merit help me, my laſt refuge and remedy againſt ſin, for that which thou haſt ſuffered thou haſt ſuffered for me.

¶ That which thou deſerveſt, that doeſt thou alſo deſerue for me and mine vnworthineſſe. There- fore

fore God doth commend his charitie and loue in vs, and doth prooue it by a testimony that exceeds the vnderstanding of al men, yea of the Angels, that Christ died for vs, when as yet wee were sinners and the enemies of God.

3 Who wonders not hereat: who can choose but be amased: being entreated of no man, yea, being hated of men, the most mercifull Sonne of God doth entreat sinners and his enemies: neither doth hee onely intreat, but he also makes satisfaction to the iustice of God, by his nativity most poore, by his life most holy, by his passion most bitter, by his death most cruell.

4 O Lord Iesus, which dost entreat for me, suffer and die for mee, before I could beseech thy merit and passion, or could solicit thee with prayers to pay my redemption:

redemption, how wilt thou cast mee from thy face : how wilt thou deny mee the fruit of thy most holy passion, when now out of the deepes I cry vnto thee, and desire the fruit of thy merit with teares and groanes :

5 I was an enemy by nature, now since thou hast died for me, I am become a friend, a brother, and a sonne by grace. Thou heardest thine enemy, when hee did not yet entreat thee, how shalt thou despise thy friend, when hee comes vnto thee with teares and prayers : Thou wilt not cast him forth that comes vnto thee, because thy word is true.

6 Thou hast spoken vnto vs in spirit and truth, and we haue receiued of thee the words of eternall life. Attend and list vp thy selfe, O my soule : before we were sinners by nature, now wee are  
iust

inst by grace : before wee were enemies, now wee are friends and alies : before our help was in the death of Christ, now also in his life : before wee were dead in our sinnes, now we are quickened in Christ.

7 O the great loue of God, wherewith hee loued vs ! O the abundant riches of his diuine grace, whereby hee hath made vs to sit together in heavenly places ! O the bowels of the mercy of our G D D, in which he hath visited vs rising from on high ! now if the death of Christ hath brought life and righteousnesse to vs, what can his life ? If our Sauiour payed a price to his Father for vs dying, what shall hee doe liuing, and making intercession for vs ? For Christ liues and dwels in our hearts, if so be there liue and flourish in them the remembrance

membrance of his most holy merit.

8 Draw mee O Lord Iesus, that I may possesse that in very trueth, which here I expect in a sure hope : let thy Minister I beseech thee be with thee, and see the brightnesse which thy father hath giuen thee : let him inhabit the mansion, which thou hast prouided for him in thy fathers house. Blessed are they that dwell in thy house O Lord, they shall praise thee for euer and euer.

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15 Meditation : Of the name  
of Iesus.

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*Sanctius esse potest?*

What can be sweeter then the name  
of Iesus?

O Good Iesus, be thou also vn-  
to mee Iesus, for thy holy  
name, haue pittie vpon me: my life  
doth condemne me, but the name  
of Iesu will saue me: for this thy  
name, doe vnto me according to thy  
name: and whereas thou art a  
true and great Saviour, thou  
doest also respect true and great  
sinners: haue mercy vpon mee, O  
good Iesus in the time of mercy,  
least thou condemne mee in the  
time of iudgement. If thou receiue  
me within the bosome of thy mer-



er, thou wilt not be for mee more  
straitned: if thou distribute vnto  
me the crums of thy goodnes, thou  
wilt not be therefore more needy:  
for me thou hast been borne, for me  
hast thou been circumcised, be thou  
also vnto me Iesus.

1 O how sweet and delectable  
is this name: for what is Iesus,  
but a Saviour: and what inconue-  
nience can happen vnto those that  
are saued: what can we aske, or  
what can we expect as yet beyond  
our saluation: Take mee O Lord  
Iesus within the number of thy  
sonnes, that with them I may  
praise thy holy and sauing name. If  
I haue taken away mine owne in-  
tegritie, haue I also destroyed thy  
mercy: If I wretched man was  
able to destroy and damne my self,  
art not thou therefore, mercifull  
Lord, able to saue me: Doe not O  
Lord, attend so to my sinnes, that  
thou

thou forget thy mercy : doe not so weigh and ponder my defaults, that they preponderate thy merit: doe not attend so vnto mine euill, that therfore thou forget thy good: be not mindfull of thine anger & gainst the guilty, but be mindfull of thy mercy toward the wretched.

2 Thou which hast giuen mee a minde that I might desire thee, wilt thou withdraw thy selfe from my desire : Thou which hast shewed vnto mee mine vnworthines, and iust damnation, wilt thou hide from me thy worthinesse, and promise of eternall life.

3 My cause is to be handled before the iudgement seate in heauen, but it comforts me, that the name of Saviour is assigned vnto thee in the Court of heauen : because that name was brought by an Angell from heauen.

4 O most mercifull Iesus, to whom wilt thou be Iesus, if to wretched sinners, which seek grace and saluation, thou wilt not be Iesus: They that trust to their own righteousnesse and holinesse, seeke saluation in themselves, but I because I finde nothing in my selfe worthy of eternall life, flye vnto thee my Saviour. Haue mee that am condemned, haue mercy vpon mee a sinner, iustifie mee that am vnrightheous, absolue me that am accused. Thou O Lord art truth, thy name is holy & true. Let therefore thy name be true in mee, be thou also vnto me Iesus and a Saviour.

5 Be thou vnto mee Iesus in this life present, be thou vnto me Iesus in death, be thou vnto mee Iesus in the last iudgement, be thou vnto me Iesus in the life eternall. Oea, thou wilt be, O good Iesus,

Jesus, because as thou art inuincible in essence, so thou art inuincible in mercy: thy name shall not be changed. O Lord Jesus for mee one onely wretched sinner, but thou wilt also be vnto mee a Saviour: for thou dost not cast forth a wordes him that comes vnto thee: thou that hast giuen me a will to come, wilt giue mee also fauour, that conuincing I may be receiued: for thy words are truth and life.

5 Let the propagation of originall sinne in mee condemne mee, notwithstanding, thou art vnto mee Jesus: let my conception made in sinnes condemne mee, notwithstanding thou art vnto me Jesus: let my shape made in sinne, and vnder the curse condemne me, notwithstanding, thou art my Saviour: let my corrupt natiuitie condemne mee, notwithstanding

standing thou art my saluation :  
let the finnes of my youth con-  
demne mee, yet thou art my Je-  
sus : let the leading of my whole  
life, spotted with most grieuous  
finnes condemne mee, yet thou re-  
mainest my Jesus : let death which  
is to be inflicted vpon mee for my  
finnes and diuers offences con-  
demne me, yet thou art my Sau-  
our : let the most district sentence  
of the last iudgement condemne  
mee, yet thou art my Jesus.

6 In me is sinne, reprobation,  
damnation : in thy name is righte-  
ousnesse, election, saluation : but I  
haue been baptised into thy name :  
I belecue on thy name : I will dye  
in thy name : I will rise againe in  
thy name : I will appeare before  
the iudgement in thy name. All  
things are prouided for vs in this  
name, and shut vp like a treasure:  
so much is wanting of these good  
things,

things, as I detract by my diffidence, which that thou maiest command to be farre from mee, I pray thee by that very name, O good Iesus, that I be not damned, by my fault and vnbeliefe, whom thou desirest to haue saued by thy precious merit and thy sauing name.

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16 Meditation : Of the mysteries of the Incarnation.

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*Fulgent cunabula Christi.*

The swadling clouts of Christ doe shine  
most bright.

**L**ET vs withdraw our minds a little from these temporall things, and behold the mysteries of the Natunitie of our Lord. The Son of G D D descendeth out of heauen

heauen vnto vs, that wee may obtaine the adoption of sonnes. God is made man, that man may be made partaker of the diuine grace and nature. Christ would be borne about the euening of the world, that hee might signifie that the benefits of his incarnation doe not concerne this life present, but the life eternall.

1 Hee would be borne in the time of Augustus the peaceable, which hath made mankinde at peace with God. Hee would be borne in the time of the seruitude of Israel, which is the true deliuerer, and auenger of his people. He would be borne vnder the empire of another Lord, as hee whose kingdome was not of this world. He is borne of a Virgin, that hee may signifie, that hee is not conceived and borne, but in the hearts of them which are spirituall bir-

b

gins

gins, that is, whose mindes doe neither cleaue to the world, nor to the diuell, but to God in one spirit. Hee is borne pure and holy, that hee may sanctifie our impure and defiled naturallitie. Hee is borne of a Virgin that was espoused to a man, for the honour of Matrimony, instituted of God. He is borne in the darknes of the night, which was the true light, enlightning the darknesse of the world. He is laide in a cratch, which is the true sode of our soules. He is born between an Ox and an Ass, that he might restore men vnto their ancient dignitie, which were made like vnto the beasts by sinne. Hee is borne in Bethlehem, that is to say, the house of bread, which brought with him most plentifull sode of the heauenly benefits. He is the first begotten, and the onely begotten of his mother ~~which~~

which



which according to his true nature is the first begotten, and the onely begotten of his Father in heaven. He is borne poore and needy, that he may get for vs the heavenly riches. He is borne in a vile stable of cattle, that hee may bring vs to the palaces of the heavenly Court.

2 The messenger of so great a benefit is sent out of heaven, because none in the earth did understand his greatnesse. Of celestiall gifts, there is also worthily a celestial messenger. The armies of the Angels reioyce, which may haue vs fellowes of their happinesse, for the incarnation of the Sonne of God.

3 So great a miracle is first told to Shepheards, because the true Shepheard of our soules was come to bring backe the lost Sheepe into the way. The matter

of so great joy is told to the condemned and ignoble, because none can be made partaker thereof, which doth not displease himselfe in his owne eyes. This Parable is told to them that watch by their flocke, because not they, which sleepe in sinnes, but whose heart doth watch to God, are made partakers of so great a gift. The company of the heavenly souldiours doth triumph, which was grievously sorrowfull for the fault of our first parent.

4 The brightnesse of that Lord and King, appeares in the heavens, whose profit men did despise in the earth. The Angell commands to let goe feare, because hee was borne, which was to take away out of the midst, the causes of all feare.

5 Joy is denounced out of heaven, because the author and giner  
of

of all ioy was borne. Joy is commanded, because the enmitie betweene God and men, the cause of all sadnesse, was remooued. Glorie is giuen vnto God on high, which our first parent by the vnlawfull transgression of the commandement would haue snatch away.

7 True peace is gotten by this Nativitie, because before men were enemies vnto GOD, before their owne conscience was an aduersary vnto them, before they were at difference with themselves, betweene themselves. True peace is restored to the earth, because he is overcome which did hold vs captiues.

8 Let vs also with the Shepherds goe vnto Christs cratch, that is the Church, and wee shall finde this Infant wrapt vp in swatches, that is to say, the holy Scriptures. Let vs also conserue

with Mary, the holy mother of the Lord, the words of so great a mystery, and let vs renew the same alwayes in our dayly remembrance. Let vs with our voice follow the Angels that sing before vs, and let vs giue deserued thanks for so great a benefit. Let vs reioyce and be glad with the whole heauenly armie: for if the Angels do reioyce so greatly for our sakes, how much more ought wee to reioyce, for whom this infant was borne, and giuen?

9 If the Israelites did lift up their voyces and shout. when the arke of the couenant was brought vnto them, which was the figure and shadow of the Lords incarnation: how much should we reioyce that the Lord himselfe hath descended, taking our flesh vpon him: If Abraham did reioyce when he saw the day of the Lord, & when y<sup>e</sup> Lord appeared

appeared vnto him in the shape of  
a man taken vpon him for the time,  
what shall we doe, when hee hath  
ioyned our nature vnto him in a  
perpetuall & indissoluble league?

10 Let vs here maruell at the  
infinit bounty of God, who when  
we could not ascend to him, would  
himselfe descend vnto vs. Let vs  
wonder at the infinit power of  
God, which of two things most di-  
stant, that is to say, the diuine and  
humane nature could make one  
thing most coniunct, that now one  
and the same, is both God and  
man. Let vs wonder at the infinit  
wisedome of God, which could find  
a meanes of our redemption, when  
neither Angels nor men could see  
the meanes: the infinit goodnesse  
was offended, and an infinit satis-  
faction was required: man hath  
offended God, of man was the sa-  
tisfaction required: but neither

could an infinit satisfaction be performed of man, neither could the divine iustice be satisfied without an infinit price.

11 Therefore was God made man, that both he which had sinned might make satisfaction, and that he which was infinit might pay an infinit price. Let vs wonder at this amazing temper of Gods iustice and mercy, which no creature before God did manifest it, could find out, nor since it is manifested, can fully perceiue. Let vs wonder at these things, let vs not search curiously into them, let vs desire to looke into them, although we cannot fully conceiue them: let vs rather confesse our owne ignorance, then go about to deny Gods power.

17 Meditation : Of the whole-  
some fruit of the Incar-  
nation.

*Sit grata Rememoratio Christi.*  
Let Christs Redemption stirre vs vp  
to thanks.

**I** Bring you tidings of great ioy,  
saith the Angell, at the Nativity  
of our Saviour. Truly it  
was great, and greater then mans  
vnderstanding can conceiue. It  
was the greatest of euils, that we  
were held as captiues vnder the  
wraath of God, vnder the power  
of the diuell, vnder eternall dam-  
nation : It was a greater euil as  
yet, that men were either ignorant  
of these greatest euils, or else did  
neglect them: but now tidings of  
v s great

great ioy is brought vnto vs, that hee came into the world, which should free vs from all these euils. The Physician came to the sicke, the Redeemer to the Captiues, the way to the wanderers, life to the dead, saluation to the damned.

1 As Moses was sent of the Lord, to free the people of Israel out of the bondage of Egypt: so Christ was sent of his Father to redeme all mankind from the captiuitie of the diuell. Euen as the Dove when the waters were dried vp, after the deluge, brought a branch of Olive to the Arke of Noah: so Christ came into the world to preach peace, and the reconciliation of mankind with God: we do therefore worthily reioyce, and conceiue great things of the mercie of God, which loued vs so when we were as yet enemies,



that hee scorned not to assume our nature into the most straight embracing of the diuinitie: what shall hee deny them which are ioyned vnto him by participation of his flesh: who euer hated his owne flesh: how therefore can that highest and infinit mercy, driue vs away from him, being now made partakers of his nature?

2 Who can conceiue aright of the greatnes of this mystery, much lesse utter it in words: there is the greatest height, and the greatest businesse, there is the greatest power, and the greatest infirmity, there is the greatest maiestie, and the greatest frailty. What is higher then God, and viler then man: What is mightier then God, and weaker then man: What is more glorious then God, and more fraile then man: But that greatest power did finde a meane, whereby these

these things might be ioynd together, when that greatest righteousness, did require the necessitie of such a coniunction.

3 Who also can conceiue the greatnes of this myſterie: an equiualent and infinit price was required for the offence of man, because man had turned himselfe away from the infinit goodnes, that is to say, God: but what can be equiualent to the infinit GOD: The infinit iustice therefore, as it were of it selfe, doth take an equiualent price to it selfe, and God the Creator doth suffer in the flesh, least the flesh of the creature should suffer for euer. The infinit goodnes was offended, there could abide but the Mediator of infinit power make intercession, but what is infinit besides God: Therefore God himselfe, hath reconciled the world to himselfe, God himself

is made the mediator: God himselfe redeemes mankinde with his owne blood.

4 Who can perceiue the greatness of this mystery: the great Creator was offended: neither was the creature carefull to pacifie him, or to make a reconciliation with him, the same that was offended, assuming the flesh of the creature made the reconciliation.

5 Man had forsaken God, and had turned himselfe to the enemy of God, the diuell: but hee that was forsaken, doth carefully enquire after him that forsooke him, and doth most kindly againe inuite him to him. Man went away from the infinit good, and was slipt into the infinit euill, but that infinit good, giuing the infinit price of his redemption, set free the creature from that infinit euill.

6 Is not this infinit mercie,  
which

which exceedes all the finite understanding and thought of man : our nature is made more glorious by Christ, then it was disgraced by the sinne of Adam : we haue gained more in Christ, then we haue lost in Adam : sinne did abound, but Gods grace did superabound.

6 In Adam we haue lost innocency, in Christ wee receiue full righteousness.

7 Let other maruell at Gods power, his diuine bounty is more to be maruelled at, although in GOD both power and mercie be equall, both of them infinite. Let other maruell at the Creation, I rather list to maruell at the redemption : although both the creation and the redemption be deedes of infinite power. It is a great thing to create man which had deserued nothing at all, as who as yet had no existence :  
thing

but it seemes as yet a greater thing to redeeme man which had ill deserved, and to take the satisfaction of the debt vpon himselfe. It is a wonderfull thing, that our flesh and our bones were formed vnto vs of G D D, it is as yet more wonderfull, that G D D would be made flesh of our flesh, and bone of our bones. O my soule, be thankfull vnto thy G D D, which created thee, when as yet thou wast not: which redeemed thee, when thou wert damned through sinne: which hath prepared the heavenly ioyes for thee, which cleaues it by faith to Christ.

18 Meditation : Of the fruit of  
the Passion of our Lord.

*Alea spes est passio Christi.*

The passion of our Saviour is my hope.

**A**S often as I thinke of the  
passion of Christ, so often I  
presume highly of the loue of  
GOD, and of the forgiveness  
of my sinnes. His head is bowed  
downe to kisse me, his armes are  
stretcht forth to embrace me his  
hands are open to giue vnto mee,  
his side is open to shew me, his  
heart flaming with loue: he is ex-  
alted from the earth, that he may  
draw all to himselfe: his wounds  
are pale with griefe, but bright in  
loue: therefore by the ouerture of  
his

his wound, we ought to enter into the secret of his heart : doubtlesse there is plentiful redemption with him, because not some drop onely, but a whole streame of blood did flow plentifullic through five parts of his body : euen as a grape cast into the wine-presse is broken by the waight that is laid vpon it, and on euery side poures out his liquor : so the flesh of Christ pressed downe with the waight of Gods wrath, and the burthen of our sins, doth euery where poure forth the liquor of his blood.

¶ When Abraham would haue offered his sonne in sacrifice, the Lord said, now I know for a truth that thou louest me: doe thou also acknowledge the great loue of the eternall Father, that he would deliuer his onely begotten sonne to death for vs: we were beloued, when as yet we were enemies

mies, shal he forget vs now, when an attonement is wrought by the death of his sonne? Can the so precious blood of his Son be forgotten before him, when he also numbers the teares and the steps of godly men? Can Christ forget them in life, for whom he would sustaine euen death? Can he forget them in his glory, for whom hee suffered such torments in his humilitie?

= Consider O faithfull soule, the manifold fruit of the passion of our Lord: Christ payed out a bloody sweat for vs, least the most cold sweat in the agony of death should oppresse vs: hee would wrastle with death, least wee should faint in the agony of death: hee would sustaine a most grievous anctie and sadnesse, euen vnto death, that wee might be made partakers of eternall



eternall toy in heauen.

3 Hee would be betrayed with a kisse, which is a signe of friendship and good will, that that sinne might be extinguishd, by which Satan vnder the shew of singular goodwill betrayed our first parents: he would be taken and bound of the Iewes, that hee might lose vs which were tyed with the bonds of sinne, and were to be cast into eternall damnation..

4 He would haue his passion to begin in the Garden, that hee might expiate the sinne which had his beginning in the Garden: hee would be comforted of an Angell, that he might make vs companions to the Angels in heauen: hee is forsaken of his owne Disciples, that he might ioyne vs to himself, which were seuered from God, by so foule a falling away: he is accused of false witness before the councell

councell, that wee might not be accused of Sathan, by the law of God: he is condemned in the earth, that wee might be absolved in heauen: he held his peace for our sin, which had done no sinne, least wee should be constrained to hold our peace for our sinnes brought against vs into the iudgement of God: he would be buffeted, that we might be absolved from the stings of our own conscience, & the buffetings of Sathan: he suffered himselfe to be mockt, that wee might mocke at the insulting Sathan: his face was couered, that he might remoue the vail of sinne from vs, which hinders in vs the sight of God, and brings into vs damnable ignorance: he would be stript of his garments, that the garment of innocencie, lost by sin, might be restored vnto vs: he is prickt with thornes, that he might heale the

coun.

compunctions of our heart: he bore the waight of his crosse, that hee might remoue from vs the waight of eternall paine: hee cryeth out that he was forsaken of God, that he might prouide an eternall habitation for vs with God: he thirsted on the crosse, that he might deserue for vs the dew of Gods grace, and least we should be constrained to perish with eternall thirst: he would be scorched with the heate of Gods wrath, that he might take from vs the fire of hell: he was iudged that he might free vs from Gods iudgement: he was pronounced guiltie, that he might absolue vs from guilt: hee was beaten with vnrighteous hands, that hee might take away from vs the stripes of the diuell: he cried out for griefe, that he might keepe vs from euermourning holwings: he poured forth teares, that he might wipe away  
our

our teares : he was dead, that we might liue : he felt the paines of hell thoroughly, that we might neuer feele them : he was humbled, that there might a ſalue be brought for our proud ſwelling : hee was crowned with a thorne crowne, that he might deſerue for vs the heavenly crowne : he ſuffered of all, that he might bring ſalvation vnto all : his eyes were darkned in death, that we might liue in the light of the heavenly glorie : he heard contumelies and reproaches, that we might heare the iubillics of Angels in heauen.

5 Despaire not therefore, O faithfull ſoule : the infinit goodneſſe is offended by thy finnes, but an infinit price is paid for it : thou art to be iudged for thy finnes, but the Sonne of G D is iudged alreadie for the finnes of the whole world, which hee hath

bath taken vpon him : thy finnes  
are to be punisht, but **G D D**  
bath punisht them already in his  
Sonne : great are the wounds  
of thy finnes, but precious is the  
balme of the blood of **Christ**.  
Moses pronounceth thee cursed, be-  
cause thou hast not kept all things  
which are written in the booke of  
the Law, but **Christ** is made a  
curse for thee: there is an hand wri-  
ting against thee in the Court of  
heaven, but it is blotted out by  
**Christ**s blood. Therefore thy pas-  
sion, **O** holy **Jesus**, is my refuge.

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19 Meditation : Of the Ascension of Christ.

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*Cum Christo ascendere nos sumus.*

If that we will, with Christ we must  
ascend.

**T**hinke, O faithfull soule, on  
the Ascension of thy husband :  
Christ hath withdrauene his visi-  
ble presence from his faithfull, that  
faith might haue her exercise : so  
blessed are they which see not and  
beloeue. Where our treasure is,  
there also let our heart be. Our  
treasure, Christ, is in heauen, ther-  
fore let our heart adhere to heauen-  
ly things, and thinke on those  
things that are aboue. The Bride  
desires the returne of the Brides-  
grome,

growne with most ardent sighes, so the faithful soule alwayes desireth that the day may come wherein she may be brought vnto the marriage of the lambe: let her trust in the earnest of the holy spirit, which the Lord left her when he descended vnto her: let her trust in the body and bloud of the Lord, which she receiues in the mysteric of the Supper: let her beleue that our bodies being filled, with this incorruptible fode, shall sometime be raised vp againe. That which we now beleue, then we shall see, and our spes. shall be res, we shall enjoy the substance of our hope: the Lord is present with al' traueilers vnder a strange forme, but in the heauenly countrey wee shall see him and know him.

1 Now our Saviour would ascend from mount Oliuet: the Oliue is a signe of peace and joy,  
I therefore

therefore he doth fitly ascend from mount Oliuet, whuh by his passion hath brought forth peace and tranquillitie to the consciences that were terrified and cast downe : he doth fitly ascend from the mount Oliuet, who is receiued with the greatest triumph of the Court of heauen.

2 Those mountanie places do call vs vnto heauenly things, let vs follow with holy desires, because we cannot follow with bodily feet. Moses likewise went vp vnto the Lord, in the Mount, the holy Patriarkes worshipped on the Mount, Abraham chose the hills, but Lot the plaines.

3 Let the faithfull soule leaue the plaines of the world, and strine with an holy deuotion vnto the hills of heauen : so shall she perceiue the most sweet talke of God, speaking inwardly vnto her,   
her



her prayer, she shall be able to wor-  
ship in the spirit, so shall she be able  
with Abraham, to escape the euer-  
lasting conflagration that is pre-  
pared for the plaines of the world.

4 Bethanie doth note vnto vs  
the village of humilitie and afflic-  
tion, by which there is an entrance  
for vs to the kingdome of heauen,  
as Christ also out of the village of  
affliction, hath ascended vnto the  
heavenly ioyes.

5 Whitherto heauen did seeme  
to be shut, and the vpper Paradise  
to be kept by a glittering sword,  
now Christ the conquerour opens  
heauen, that he might shew vs the  
way into our heauenly countrey,  
from which wee had fallen. The  
Disciples did stand with lifted vp  
eyes looking into heauen, so the  
true disciples of Christ, lift vp the  
eyes of their hearts to behold hea-  
uently things.

6 O Lord Iesus how glorious a conclusion did follow thy passion: how happie and how suddaine a change was this: what a one did I behold thee suffering in mount Caluarie: and what a one doe I now behold thee in the mount Oliuet: there thou wert alone, here accompanied with many thousands of Angels: there thou didst ascend vnto thy Crosse, here thou doest ascend in a cloud to heauen: there thou wert crucified, among thæues, here thou doest triumph among the quires of Angels: there thou wert fastned to the Crosse with nayles, and condemned, here thou art free, and a deliuerer of the damned: there thou wert dying and suffering, here thou art reioycing and triumphing.

7 Christ is our head, we are his members, be glad therefore, O faithfull soule, and reioyce in the  
the

the ascension of thy head. The glorie of the head is also the glorie of the members : where our flesh raigneth, there let vs beleue that we shall raigne : where our blood beares rule, there let vs hope that we shall be glorious, although our sins doe hunder vs, yet the communion of nature doth not repell vs. Where the head is, there also shall the rest of thy members be : our head is entred into heauen, therefore the rest of the members haue most iust reason to hope for heauen: not this onely, but they haue alreadye taken their possession in heauen.

7 Christ came downe out of heauen to redeeme vs, he ascended againe into heauen to glorifie vs : he was bozne for vs, hee suffered for vs, therefore also he ascended for vs. Our charitie is grounded on the passion of Christ, our faith

on the resurrection, our hope on the ascension.

8 Now we must follow our husband and Bridegroom, not only with ardent desires, but also in good works: nothing that is defiled shall enter into that citie that is aboue: in token whereof the Angels coming out of the heavenly Jerusalem, appeared cloathed in white garments, by which is set out vnto vs, purenesse and innocencie.

9 Pride doth not ascend with the maister of humilitie, nor malice with the authour of gentlesse, nor discord with the friend of peace, nor lust and luxury with the sonne of the Virgine: Vices doe not ascend after the father of vertues, nor sins after the iust, neither can infirmities go after the Physician. He that desires sometimes to behold God face to face, let him also  
live

liue worthily in his sight, hee that  
hopes for heavenly things, let him  
contemne earthly things. Draw  
our hearts vnto thee, O good Ie-  
sus.

20 Meditation: An Homilie<sup>e</sup>  
of the holy Ghost.

*Electos Deus obsequat spiramine  
sancto.*

God seales his chosen with his holy  
Spirit.

**O**ur Lord ascending into the  
heauens, and entring into his  
glorie, sent the holy Ghost vnto his  
Disciples, on the very day of Pen-  
ticost: Euen as in the old Testa-  
ment, God promulging his law on  
meunt Sinai did descend vnto  
34 Moses

Moses himselfe : so when the gospel was to be propagated, through the whole world by the Apostles, the Spirit it selfe did descend to the Apostles : there were thunderrings, and lightnings, and the most shrill voyce of a trumpet, because the law doth thunder against our disobedience, and proues vs guiltie of the wrath of God : but here is the sound of the winde making a still noise, because the preaching of the Gospell doth lift vp the mindes that are cast downe: there was the feare & terror of all the people, because the law worketh wrath, but here the whole multitude comes together, and heares the wonderfull things of God : because there is a passage open for vs, vnto God by the Gospell : there Iehouah comes down in fire, but in the fire of wrath and furie, therefore the hill was moued  
and

and his smoke: but here Iehouah the holy Ghost descends in fire, but in the fire of loue and charitie, from whence the house is not mooued with the wrath of GOD, but rather it is wholly filled with the glory of the holy Ghost: what maruell is it if the holy Ghost be sent out of the Court of heauen to sanctify mankinde, when the Sonne was sent to redeeme mankinde: the passion of Christ had not bene profitable, vntil it had been declared vnto the world by the Gospel: for what vse is there of a treasure that is hid: therefore the most benigne father not onely prepared a great benefit by the passion of his sonne, but also would offer it to the whole world, by the sending of the holy spirit.

1 A faithfull mother giues both her breasts to her tender sonne: our faithfull God sends vnto vs

poore wretches both his sonne and his holy spirit. But the holy ghost came vpon the Apostles when they did continue together with one accord in prayer: for it is the spirit of prayer, it is obtained by prayers, and it brings vnto prayers: why? because it is that bond by which our hearts are united vnto God, such as it unites the sonne with the father, and the father with the sonne: for it is the mutuall substantiall loue of the Father and of the sonne: this spirituall communion of vs with God is made by faith, but faith is the gift of the spirit, it is obtained by prayers, but true prayers are made in the spirit.

2 In the Temple of Salomon when incense was burnt vnto the Lord, the Temple was filled with the glory of the Lord: so if thou offerest the sweet odours of prayers



eis vnto God, the glory of the holy Ghost will fill the Temple of thine heart.

3 Let vs here maruell at the mercie and grace of God: the Father promisseth to heare our prayers, the sonne makes intercession for vs, the holy Ghost prayeth in vs: the Angels carrie our prayers vnto God, and so the whole court of heauen is open to our prayers.

4 The mercifull God giues vs an affection to pray, because hee giues vnto vs the spirit of grace and of prayers: he also giues vnto vs the effect of prayer, because he alwayes heares our prayers, if not according to our will, yet to our profit.

5 The holy Ghost came, when they were all with one accord in one place, forsooth he is the spirit of loue and concord: he ioyneth vs vnto Christ by faith, he ioyneth vs vnto

unto God by charitie, he doth unite vs also with our neighbour by loue.

6 The diuell is the authour of discord and separation, hee separates vs by finnes from God: he separates men from themselves by hatred, contentions, & brawles, but the holy Ghost as it hath ioyned together in Christ the diuine and humane nature, by his wonderfull euershadowing: so also by his gifts that are poured forth vpon vs he ioynes together both men with God, and God with men.

7 As long as the holy Ghost remaines in man, by his grace and by his gifts, so long man abides vnited vnto God. As soone as man by his finnes fallis from faith and charitie, and shakes off the holy Ghost, he is separated from God, and that most blessed vniou is taken away.

9 He that hath the holy ghost, hateth not his brother, why? because by the spirit hee is made partaker of the mysticall body of Christ, whose members are all the goodly, but who euer hateth his own members? Nay, he loueth his enemies which is gouerned by the Spirit of the Lord, why? because he that cleaues to the Lord is made one Spirit with him, but now God suffers his sunne to arise both vpon the good and vpon the euill, and hateth nothing of those things that hee hath made: hee that hath the spirit of God, is ready to serue all, after his power, doth doe good vnto all, offers himselfe to be vsed of all, because God also is the fountaine of all mercy and grace towards all: Now the holy Ghost brings to passe such motions in man as he himselfe is: euen as the soule makes the body  
to

to haue life, feeling and mouing, so the spirit maketh a man spirituall, it doth fill a mans minde with the pleasure of Gods sweetnesse, and doth direct all his members to performe obedience to God, and his neighbour: That sound came out of heauen, which was a token of the holy Ghost comming, because that holy Spirit is of an heauenly nature, that is to say, of the same essence with the Father and the Son, from which father and sonne hee proceedeth from all eternitie: hee makes men also to haue minde of heauenly things, and to seeke those things that are aboue, he that doth yet cleaue to earthly things, and is knit to the loue of the world, he is not made partaker of the holy spirit.

IO He comes vnder the similitude of a winde or breath, because he doth minister liuely consolation to

to the affected : because also by a reciprocal breath and respiration of the aeriail spirit wee liue according to the flesh : therefore hee came vnder the similitude of spirit and breath, which giues vnto vs that wee liue according to our better part.

11 The winde blowes whither it will, and thou hearest the sound thereof, but knowest not whence it comes, and whither it goes : so is euery one which is begotten of the Spirit.

12 He came also agreeably vnder the similitude of breath, which proceeds from the Father and the Sonne at one breathing from euerlasting. That was a vehement breath, because the grace of the holy Ghost, knowes no slow endeouours : that holy spirit doth moue the godly, in whom hee dwelleth, to euery good worke, and so moues them,

them, that they neither care for the threatnings of Tyrants, nor the deceits of Satan, nor the hatred of the world.

13 Wee bestowes on the Apostles the gift of tongues, because their sound ought to goe forth into all the earth: and so the confusion of tongues, which had beene a punishment of the pride and rashnes in building of the tower of Babel, is taken away, and now the nations, that were dispersed through the diuersitie of languages, are gathered together by the gift of the holy Ghost, into the vnitie of faith: he came agreeably vnder the figure of tongues, of whom, inspired, the holy men of God haue spoken, which spake in the Apostles, which puts the words of God in the mouth of the Ministers of the Church, for so great gifts that holy spirit is to be lauded

ded and blessed together, with the  
father and the Sonne for euer.

*Wednesday Euening Prayer.*

**A** Lmighty, liuing, true, and mer-  
cifull God, eternall Father of  
our Lord Iesus Christ, which hast  
created the frame of this world,  
with all things therein contained,  
and preseruest the same according  
to thy free pleasure, whereby thou  
deseruest praise more then I can  
expresse: I will magnifie thee in the  
great congregation, and among  
much people wil I glorifie thee: I wil  
sing vnto thee among all nations,  
for thy mercie is great aboue the  
heauens, and thy truth reacheth to  
the clouds. Blesse the Lord O my  
soule, and all that is within mee  
praise his holy name: for it is thou

O

O Lord, of thine abundant grace and great mercy, hast preserved me this day, from the crueltie and tyrannie of Sathan, and from sundry perils and misfortunes, thou hast shewed me great troubles, notwithstanding, thou returnest and receivest mee, thou hast frowned vpon mee, yet gracious Lord thou hast heard my Prayers. I therefore will I remember thee in my bed, and will thinke vpon thee when I am waking: incline thine eare O Lord, make hast to deliuer me this night, that no euill happen vnto mee: so gouerne and keep me in sleepe, that my soule come not in danger; let me in sleepe feele the sweetnelle of thy most excellent comforts, and when I awake, let mee know that thou only hast protected me: when sleepe hath overwhelmed mee, lay thou thy hand vpon me, that when my sleepe is past, I may rise to praise thy



thy holy and blessed name. O maker of all things, according to thy wonted goodnes, be thou my watchman and keeper, be thou my defender, repress the rage of mine enemies, preserve thy servant, whom thou hast bought with thy precious blood. O Lord in this heauie body be present with mee, lighten my darknes, and by thy great mercie defend mee from all perils both of body and soule, this night and euermore: for whether wee sleepe or wake, liue or die we are alway thine: wherefore O Lord, vouchsafe to take care and charge ouer me, and not to suffer mee to perish in the workes of darknesse, but to kindle the light of thy countenance in my heart, that thy godly knowledge may daily increase in me, through a right and perfect faith: that I may alwayes be found to walke and liue after thy will and pleasure, to  
the

the praise and honour of thy name,  
Amen. *O our father, &c.*

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*Thursday Morning  
Prayer.*

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**O** Lord Iesus Christ, which art  
the true and eternall light, ever-  
more rising, & neuer going down,  
driving away the darknesse of night,  
and expelling the shadow of death,  
I praise thy infinit goodnes, in that  
thou hast not onely protected mee  
this night past in rest and peace, but  
also hast safely brought mee to the  
beginning of this day, thou hast  
kept mee from the feare of the  
night, and from the pestilence, that  
walketh in darknesse. Let thy light  
shine ouer me this day, that in my  
heart thou being the true day starre  
maiest arise and illuminate my blind  
vnderstanding

vnderstanding, for thou art the perfect lampe of grace, lighting euery man which cometh into this world: be thou, O Lord, this morning my defence, and saue mee in the time of trouble: blesse my soule and body, that none euill, hurt, or destruction come vnto me: exterpe from me all wicked spirits, & against all vngracious persons defend mee O Lord: for my soule doth waite and trust in thee: protect mee this day with thy mighty power, and grant that I fall into no manner of sinne, neither runne into any kinde of danger, but that all mine actions may be ordered by thy gouernance to do alwayes that which is righteous in thy sight, through Iesus Christ our Lord, Amen. *O our father which art in heauen, &c.*

21 Meditation : Of the nature  
and properties of true  
Faith.

*Vincit & vincit, si modo vera,  
Fides.*

Faith that is true, as quicke and conquering.

**O** Beloued soule, consider the power of faith, and giue thanks vnto God, the onely giuer of faith. It is faith alone that doth graft vs againe into our Saviour, that as the Vine branches draw iuyce out of the Vine, so we may draw out of him life, righteousness, and saluation.

1 Adam fell from the grace of God, and lost the Image of God by his incredulitie, but wee are re-  
ceiued againe into sauaour by faith,  
and

and the Image of God begins to be reformed in vs.

2 By faith Christ is made ours, and dwels in vs: but where Christ is, there is the grace of God, where is the grace of God, there is the inheritance of euermlasting life. By faith Abel offered a greater sacrifice to God then Cain: so wee offer spirituall sacrifices to God by faith, that is to say, the fruit of our liues. By faith Henoch was translated: so faith doth translate vs out of the societie of men, into the societie of heauen, yea euen in this life: for euen now Christ dwels in vs, euen now there is in vs euermlasting life, but hidden. By faith Noah prepared the Arke: so by faith we goe into the church, in which our soules are saued, all the rest perishing in the vast sea of the world. By faith Abraham did leane the Idolatrous land: so  
by

by faith we goe out of the world, leauing parents, brothers, and kinssfolkes, and cleauing to the word of Christ that calls vs. By faith he sojourned as a stranger, and lookt for the promised land: so we doe looke for the heauenly Ierusalem, which God hath prepared in heauen: we are strangers and pilgrims in this world, by faith aspiring to our heauenly countrey. By faith Sara conceived her some Isaac in her age: so we being dead spiritually, doe receiue vertue to conceiue Christ spiritually: for as Christ was once conceived in the holy beluels of the Virgine Mary, so he is daily borne spiritually in the faithfull soule, which keepees it selfe pure from worldly companies.

3 By faith Abraham offered Isaac: so we by faith doe spiritually kill and sacrifice our owne will, which

which is the beloued sonne of our soule: for he that desires to follow Christ, ought to deny himselfe, that is to say, renounce his owne will, his owne honour, his owne leue.

4 By faith Isaac blessed Iacob: so by faith we are made partakers of all the heauenly blessings, for in the seede of Abraham, that is, in Christ, all nations are blessed. By faith Ioseph prophesied of the going of the Israelites out of Egypt, and gaue commandment of his bones: so by faith wee looke for a going out of this spirituall Egypt, that is, the world, and an happie resurrection of the body. By faith Moses was kept for three moneths: so faith doth hide vs from the tyrannie of Sathan, till at last we be brought into the regall Palace of C D D, and adopted for spirituall kings. By faith Moses chose rather to be partaker of the calamities

ties of his people, then to liue in the glorie of Egypt: so faith doth stir vp in vs a contempt of the glorie, honour, riches, and pleasures of this world, and a desire of the heauenly kingdome. By faith we chōse rather y<sup>e</sup> rebukes of Christ, then the treasures of this world. By faith Moses left Egypt, neither feared the kings wrath: so faith doth animate and confirme vs, that we be not terrified with the threatnings of the tyrants of this world, but that with a valiant and constant minde we obey God when he calls. By faith Israel did celebrate the Passecouer, and we also by faith do celebrate our Passecouer Christ: our Passecouer is sacrificed for vs, whose flesh is meate indeed, and whose bloud is drinke indeed. By faith the Israelites passed over through the Red sea: so wee by faith doe passe through the sea of  
this



this world. By faith the wailes of Jericho fell downe: so we by faith doe destroy all the munitions of Sathan. By faith Rahab was saued: so in that vniuersal ouerthrow of the whole world, by faith, we shall be saued from destruction. By faith the fathers overcame kingdoms, stopt the mouthes of Lyons, put out the force of fire: so we also by faith, destroy the kingdome of Sathan, escape the snares and rage of the infernall Lyon, and are freed from the burning of the fire of hell.

4 Howbeit faith is not a bare opinion and profession, but a liuely and effectuall apprehension of Christ, proposed in the Gospel, it is a most full perswasion of the grace of G D D, a fiduciall rest of our heart, and peace relying on the merit of Christ.

5 This faith springs out of the

seed of the word of God, for faith and the spirit are one, but the word is the waggon of the holie Ghost. The fruit follows the nature of his seed: faith is a diuine fruit: therefore there must be a diuine seed, that is to say, the word: euen as in the creation the light did spring out of the word of God, for God spake and the light was made, so the light of faith springs out of the light of Gods word.

6 In thy light shal we see light, saith the Psalmist. Seeing faith doth iorne vnto vs Christ, seeing faith doth vnite vs with Christ, therefore it is also in vs the mother of all vertues: where is faith, there is Christ, where Christ is, there is an holy life, that is to say, true humilitie, true meekenes, true loue: Christ and the holy Spirit are not disioyned: where the holy spirit is, there

there is true holinesse. Therefore where there is not an holy life, there is no holy spirit, where there is no spirit, there is no Christ, where there is no Christ, there is no true faith, at al. What brāch so euer doth not draw life and iuyce out of the Vine, it is not to be iudged to be iorned with the Vine: so we are not as yet iorned vnto Christ by faith, vntlesse we draw life & iuyce out of him: faith is a certaine spirituall light, for our hearts are enlightened by faith: therefore it scatters abroad the beames of good workes. Where there are not the beames of a spiritual life, there also as yet is not the true light of faith, euill workes are the workes of darknes, but faith is light: now what societie hath the light with darknes: euill workes are the seed of Sathan, faith is the seede of Christ: now what societie hath

Christ with Sathan: By faith our hearts are purified, but how can there be an inward puritie of the heart, where impure words, and impure loo<sup>ks</sup> appear from without: faith is our victo<sup>ry</sup>, therefore how can there be true faith, where the flesh ouercomes the spirit, and leads it as it were captiue: by faith we haue Christ, and in Christ eternall life, but no impenitent person & that perseuers in his sins, is partaker of eternall life, how therefore of Christ: how therefore of faith: kindle in vs O holy Iesus the light of true faith, that by faith we may attaine euerlasting saluation.

22 Meditation: Of our reconciliation with God.

*Soluis mea debita Christus.*

Christ is my surety, he payes all my debts.

**T**WELF Christ hath taken vpon  
him our infirmities, and he hath  
borne our griefes: O Lord Iesus  
that which deserved in vs eternall  
punishment, that hast thou transla-  
ted on thy selfe: thou hast taken  
vpon thee, the burthen that was  
readie to presse vs downe vnto  
hell. Thou art wounded for our  
iniquities, and thou art smitten  
for our sinnes: by thy stripes are  
we healed, the Lord hath laide on  
thee the iniquities of vs all: won-  
derfull

derfull truely is the change, thou translatest our sinnes on thy selfe, and thou giuest thy rightcoulnesse vnto vs: thou layest death that was due vnto vs on thy selfe, and giuest vnto vs thy life.

1 I cannot therefore by any meanes doubt of thy grace, or despayre for my sinnes. Thou hast translated that which was worst in vs on thy selfe, how shalt thou despise that which is best in vs, that is to say, our body & our soule: thou wilt not leaue my soule in hell, neither wilt thou suffer thine holy one to see corruption: for hee is truely holy, whose sinnes are abolished and taken away: he is happy, whose iniquities are remitted, to whom the Lord doth not impute sinnes.

2 How can the Lord impute our sinnes to vs, when hee hath imputed them to another: for the wickednesse

wickednes of his people he ströke  
his most beloued sonne, hee there-  
fore with his knowledge shall ius-  
tifie many, and hee shall beare  
their iniquities.

3 Now shall hee iustifie his :  
heare O soule and attend : he will  
iustifie them which cleaue vnto  
him, by knowledge : that is to say,  
by a sauing acknowledgement of  
Gods merite and grace, and by a  
firme apprehension of the same by  
faith. This is life eternall, that  
they know thee the only true God,  
and whom thou hast sent thy sonne  
Jesus Christ: and therefore if thou  
shalt confesse thy Lord Jesus with  
thy mouth, and shalt belecue in thy  
heart, that God raised him from  
the dead, thou shalt be saued.

4 But faith doth apprehend  
the satisfaction of Christ, for hee  
hath borne the sinnes of his, hee  
hath taken vpon him the sinnes of

many, and hath made request for the transgressors: for truly hee had had very few rust, vniſſe hee had mercifully receiued the sinners.

5 Thou shouldest haue O Iesus, few rust, vniſſe thou didst remit their sins to the vault. How then shall Christ iudge the finnes of the penitent in seuerer iudgement, which hee hath taken vpon himselfe: how shall hee condemne him that is guilty of sinne, when he himselfe was made sinne: hee shall iudge those whom hee calls friends: hee shall iudge those for whom hee hath prayed: hee shall iudge those for whom he hath died.

6 Lift thy self vp, O my soule, and forget thy finnes, because the Lord hath forgotten them: whom dost thou feare to take vengeance of thy sins, but the Lord which hath satisfied for thy finnes: If any one  
else



else had paid the price for my sins, I might as yet doubt, whether the iust iudge would accept that satisfaction: If any man or Angeil had satisfied for me, it might be doubted whether the price of the redemption were sufficient: but now there is no place left for doubting.

6 How shall he not accept the price which he paide himselfe: how shall that not be sufficient which was paid by God himselfe: All the waies of the Lord are mercie and and trueth: for the Lord is iust, and iust is his iudgement. Why art thou troubled, O my soule: let the mercy of God lift thee vp, let the iustice of God comfort thee: for if God be iust, hee will not exact a double punishment for one onely fault: for our sinnes hee smote his sonne, how shall hee smite vs his seruants for the same: how shall he punish in vs the sins that were punished

punisht in his sonne : for the truth of the Lord shall not faile for euer. I will not the death of a sinner, but that he may be conuerted and liue, cries our God.

7 Come vnto me all ye that labour and are heauie laden, and I will refresh you, cries our Saviour : shall wee goe about to conuince God of a lye : and shall wee endeavour to depresse his meracie with the waight of our finnes : To accuse the Lord of a lye, and to deny his mercy, is a greater sinne then all the finnes of the whole world : whence Iudas sinned more in despairing, then the Iewes in crucifying Christ.

8 But rather where sinne hath abounded, there grace hath abounded also, which is infinitely more waighty then the ballance of our sins : for the finnes are of men, but the grace is of God. Sinnes are temporall,

temporall, but the grace of our Lord is from everlasting to everlasting. Satisfaction is made for our sinnes: the grace of God is repaired by the death of Christ, and establisht for ever, to which I live with all deuotion and humilitie.

### 23 Meditation: Of the fruits of Baptisme.

*Sacrament Baptismi Lauacrum est.*  
An holy Bath is Baptisme: make the fruits.

**R**emember, O faithfull soule, the great grace of God shewed vnto thee, in the wholesome bathe of Baptisme. Baptisme is the washing of regeneration, therfore seeing thou art dipt in the font of Baptisme, thou art not altogether  
in

in the eternelle of the carnall naturie, but because thou art borne of God, that is, by water and the spirit, therefore thou art also a son of God, and because a sonne, therefore also an heire of eternall felicitie.

1 As the eternall father at the Baptisme of Christ, uttered this voice : this is my beloued sonne : so all that doe beleue and are baptised hee doth adopt for sonnes. Euen as in the baptisme of Christ, the holy Ghost appeared in the shape of a Dove : so also in our Baptisme he is present, and giues force vnto it: yea, by Baptisme he is bestowed on the beleeuers, and he worketh new motions in them, that they may be prudent as serpents, and simple as Doves. As it was in the creation, so is it also in our regeneration.

2 If the first creation of things  
the

the Spirit of the Lord rested on the waters, and gaue vnto them vitall force: so also in the water of Baptisme the hoiv Ghost is present, and makes it the whole some meanes of our regeneration. Our saviour Christ himselfe would be Baptised, that hee might make it knowne that wee are made his members by Baptisme. Often times Physicke is applied to the head, that the other members of the body may be healed: our spirituall head is Christ, hee toke the physick of Baptisme for the health of his mysticall body.

3 In the circumcision God did enter into a covenant with his people in the olde Testament, so by Baptisme we are receiued into the Covenant of God in the new Testament, because Baptisme succeeded in the place of circumcision: he therefore that is in the covenant of God,

God, let him not feare the accusation of the diuell.

4 In Baptisme Christ is put on : hence the Saints are said to haue made white their long robes in the bloud of the Lambe: the perfect righteousness of Christ is that most faire garment : hee therefore that is cloathed with this garment, let him not feare the spots of sinne. There was at Ierusalem a fishpoule about the sheepe market, into which at a certaine time an Angel did descend and troubled it, he that first after the troubling of the water did goe downe into it was healed of whatsoeuer disease hee was holden: the water of Baptisme is that fishpoule, which doth heale vs from euery disease of sinnes, when the holy Ghost descends into it, and troubles it with the bloud of Christ, which was made a sacrifice for vs : as also in time  
past

past in that fish-pool at Ierusalem  
the sacrifices were washed.

5 About the Baptisme of  
Christ, the heauens were opened,  
so also in our Baptisme the gate of  
heauen is opened. In the Bap-  
tisme of Christ there was present  
the whole holy Trinitie, so also is  
it present in our Baptisme : and so  
in that word of promise which is an-  
nexed vnto the element of water,  
faith receiues the grace of GOD,  
that adopts the merit of the sonne  
that cleanseth, and the efficacy of  
the holy Ghost that regenerates.  
Pharaoh and all his armie was  
drowned in the red Sea, the Israe-  
lites passed through well and safe-  
ly : so in Baptisme all the armie  
of vices is drowned, and the faith-  
full come safely to the promise in-  
heritance of the heauenly king-  
dome: therefore baptisme also is  
that sea of glasse, which Iohn saw  
through

through it as through a certaine glasse, the bright shining of the sun of righteousness doth enter into our mundes, but that sea of glasse was before the throne of the lamb: the Throne of the Lambe is the Church, in which alone is found the grace of holy Baptisme.

6 The Prophet Ezechiel saw waters going out of the Temple, which did quicken and heale all things: in the spirituall Temple of God, that is, the Church, doe as yet spring forth the wholesome waters of Baptisme, into the depth whereof our sinnes are cast: all things shall be healed and liue, to which that brooke shall come.

7 Baptisme is the spirituall deluge, in which all the flesh of sinne is drowned: the uncleane crow or diuell goeth out, but the Dove or holy Ghost flies backe, and inspires into our mundes, the  
leave



lease of Diuic, that is, pease and tranquillitie.

8 Remember therefore, O faithfull soule, that great fauour that was shewed vnto thee in Baptisme, and giue due thanks vnto God.

9 Holvbeit, by how much the grace bestowed vpon vs by Baptisme is more plentiful, by so much there ought to be a more diligent custodie of the gifts that are conferred. We are buried with Christ by baptism into his death: therefore as Christ was raised vp from the dead into the glorie of the Father, so let vs also walke in newnesse of life: wee are made whole, therefore let vs sinne no more, least a worse thing happen vnto vs: we haue put on Christs righteousness, a most precious garment, therefore let vs not defile it with the spots of sinnes: our old man is crucified  
and

and dead in Baptisme : therefore let our new man liue. We are regenerate and renewed in the Spirit of our munde in Baptisme: therefore let not the flesh raigne ouer the spirit : olde things are past away, behold all things are made new : let not the oldnesse of the flesh therefore preuaile ouer the newnesse of the spirit. We are made the sonnes of God by spirituall regeneration : therefore let vs leade a life worthy of such a father. We are made the temple of the holy ghost: let vs prepare therefore an acceptable resting place for so great a guest. We are receiued into the couenant of God: let vs take heed therefore that we serue not vnder the diuels pay, and so fall from the grace of the couenant.

IO Bring all these things to passe in vs, O blessed trinity, which one God: thou hast giuen vs so great

great grace in Baptisme, giue vs  
also perseuerance in so great grace.

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24 Meditation : Of the digni-  
tie of the Church.

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*Christi est Ecclesia sponsa.*

The Church is spouse vnto her husband  
Christ.

**T**hinke, O deuout soule, how  
great a benefit God hath besto-  
wed vpon thee, that he hath called  
thee to the communion of his  
Church, my beloued is one, saith  
the husband in the Canticles : one  
indeed, because the true and ortho-  
dore Church is one onely : the be-  
loued spouse of Christ, without the  
body of Christ, is not the spirit of  
Christ, but he which hath not the  
spirit of Christ is not his : he that

is not Christs, cannot be made partaker of eternall life.

1 All without the Arke of Noah, were constrained to perish in the deluge: without the spiritual Arke of the church al are souled vp in euerlasting destruction. We shall not haue God his father in heauen, which hath not the Church his mother on the earth.

2 Thinke, O deuout soule, that euery day many thousand soules goe downe into hell, therefore because they are without the bosome of the church: nature hath not separated thee from them, but the grace of God alone, that tooke pittie vp on thee. When Egypt was wrapped vp in palpable darkenesse, amongst the Israelites onely was light: so in the Church alone is the light of the knowledge of G D D, they which are without the church passe from the darkenesse of ignorance

rance in this life present, to the darknesse of eternall damnation in the life following: he that is not a portion of the Church militant, shall neuer be a portion of the Church Triumphant: for these things are most inwardly ioyned together, G D D, the word, faith, Christ, the Church, and life eternall.

3 The holy Church of God is a Mother, a Virgine, and a Spouse: shee is a Mother, because shee doth daily bring forth sons vnto God: shee is a Virgine, because she doth keepe her selfe cleane from the embraces of the diuell and the world: she is a Spouse, because Christ hath espoused her to himselfe, in an euerlasting covenant and hath giuen her the earnest of the spirit.

4 The Church is that ship which carries Christ and his disciples,

ples, and brings vs at last to the  
hauen of eternall happinesse: the  
church sailes being furnished with  
the sterne of faith with an happie  
course, through the sea of this  
world, hauing God her stereman,  
the Angels her rowers, carrying  
the quires of all the Saints, and  
in the midst of her as her mast is  
set vp the holesome tree of the  
crosse, on which are hangd vp the  
sailes of the faith of the gospell:  
by which the holy Ghost blowing  
on them, shee is brought to the se-  
curitie of the eternall rest.

5 The Church is that Vine-  
yard which God hath planted in  
the field of this world, which hee  
hath watered with his blood,  
which he hath compass with the  
hedge of Angelicall protection, in  
it he hath built the wine-presse of  
his passion, and out of it he hath  
taken stones and stumbling blocks.

The

The church is that woman which is cloathed with the sunne, because she is covered with Christs righteousness: shee treads the moone vnder her fecte, because she despiseth earthly things that are subiect to diuers changes.

6 Consider this great dignity of the Church, O deuout soule, and giue due thanks vnto G D D. Verily, great are the benefits of God in the Church, but they are not obuius vnto all: it is a garden that is inclosed, and a fountaine that is sealed vp, no man sees the beauty of a garden that is inclosed, but hee which is in it: so no man acknowledgeth these great benefits in the Church, but hee which is in it himselfe.

7 This sponse of Christ is black outwardly, but faire inwardly: for all the glorie of the Kings daughter is within. This ship is

L

Shaken

shaken with diuers tempests of persecution: this Vineyard being downe is raised vp: being cut is increased: the infernall dragon himselfe doth diuers wayes lay waite for this woman.

1 The Church is a faire Lillie, but yet amongst thornes. The Church is a most faire Garden, but when the North winde of tribulations blow vpon it, then doe her spices giue their smell. The Church is the daughter of God, but very much hated of the world, shee lookes for the heauenly heritage, therefore shee is constrained to be a pilgrim in this world: in her pilgrimage shee is oppressed, in her pressure shee is silent, in her silence, shee is strong and valiant, in her strength shee ouercomes. The Church is a spiritual mother, but she is constrained to stand vnder the Crosse, as also  
Mary



Mary of whom Christ was borne into the world, stood vnder the Crosse. The Church is a palme, because it growes more and more vnder the waight of tribulations and tentations.

9 Thinke, O deuout soule, of the dignitie of the Church, and take heede thou doe nothing that is vnworthy of her. The Church is a mother, take heede therefore that thou contemne not her voice: shee is a mother, therefore thou oughtest to hang vpon her breasts: the breasts of the Church are the Word and Sacraments. The Church is a Virgin, if therefore thou be her true soule, abstaine from the embracings of the world, thou art a member of the Virgin Church: see that thou prostitute not thy Virgins members, and commit whoredome with the diuell through sinne.

10 The Church is the spouse of Christ, as also euerie deuout soule, let her take heed therefore that she cleaue not to the diuell: thou art the spouse of Christ, see that thou leese not the earnest of the holy Ghost that is ginen vnto thee: thou art the spouse of Christ, pray daily that thy husband may make hast and bring thee in to the heavenly marriage: now thy husband will come in the night of secretie, watch therfore, least when thy husband shall come hee finde thee sleeping, and shut against thee the gate of eternall saluation: let the oile of thy faith shine, least at the comming of the Bridegrome thou be constrained to desire it in vaine.

11 Thou art carried in a ship, see that thou cast not thy selfe headlong into the sea of the world, before thou come to the haven: thou  
art

art carried in a ship, pray that it be not swallowed up of the tempests of afflictions, and of the waues of tentations.

12 Thou art called into the Vineyard of the Lord, see that thou labour stoutly, let the consideration of thy hire, the pennie, take away from thee the toile of the day: thou art the Vineyard of the Lord, cast away the unprofitable branches, the unfruitfull workes of the flesh, and think that the whole time of thy life, is the time of pruning and cutting: thou art a branch in the true Living Christ, see that thou abide in him, and beare much fruit, because the heavenly husbandman will take away the branch that beares not fruit, and will purge that which beares fruit, that it may bring forth more fruit: Thou hast put on Christ by faith, and art cloathed  
L: with

with this sunne of iustice, see that thou tread the moone, that is, all earthly things, vnder thy feete, and in respect of the euerlasting good things, esteeme little of all things. O good Iesus, which hast brought vs into the Church militant, bring vs also at length, into the Church triumphant.

25 Meditation: Of the spirituall marriage of Christ and our Soule.

*Animarum sponsus Iesus.*  
Iesus the Sonne of God, is our soules husband.

I will espouse thee for euer to my selfe, saith Christ to the faithfull soule. Christ would be present at the marriage that was celebrated

celebrated at Cana in Galilee, that he might shew, that hee came into the world to spirituall marriage. Reioyce in the Lord, and triumph O faithfull soule in thy God, which doth cloth thee with the garments of saluation : and compasseth thee about with the vesture of righteousness, as a sponse adorned with Jewels. Reioyce for the honour of thy husband, reioyce for the comeliness of thine husband, reioyce for the loue of thine husband.

His honour is very great, for hee is the true God, blessed for euer : how great therefore is the dignitie of this creature, that is to say, the faithful soule, that the creator himselfe will espouse her vnto himselfe. His comeliness is very great, for he is fairer then the sons of men : truly they saw his glorie, as the glory of the only begotten of the father, his face did shine like the

sunne, his garments were like  
snow : grace is poured out in his  
lips : hee was crowned with glo-  
rie and honour. A part of how  
great mercie therefore is it, that  
that bright beauty doth not scorne  
to chuse vnto himselfe for a spouse  
the soule deformed with the spots  
of sinne : there is very great in-  
iurie of the part of the Bride-  
groom, very great infirmitie of  
the part of his Bride : very great  
comeliness of the part of the bride-  
groom, very great deformitie of  
the part of the Bride : and greater  
is the loue of the Bridegroom to-  
ward his Bride, then of the bride  
toward that most honoured and  
beautifulfull Bridegroom.

2 See the vnmearable loue of  
thy Bridegroom, O faithfull  
soule : Loue drew him from hea-  
uen to the earth, bound him to a  
pillar, fastned him to the crosse, shut  
him

him vp in the sepulchre, and drew him downe to hell : who did all these things but loue toward his spouse : but our heart is more heauie then stone and lead , that the bond of so great loue doth not draw it upwards vnto God, since first it drew God down vnto men. The spouse was naked , neither could shee so naked be brought into the royal Palace of the heauenly kingdome: he cloathed her with the garments of saluation and righteousness, when she lay wrapped in the loathsome garment of her sinnes , and in the most filthy rags of her iniquitie : hee granted her, that shee should couer her selfe with shining & white silke, silke, are the righteousnesses of the saints : this garment was gotten by the righteousness, death, and passion of the husband himselfe.

3 Iacob did labour fourténe

¶ 5

¶ 5

veeres, that he might get Rachel to wife: Christ for almost foure and thirtie veeres did sustaine hunger, thirst, cold, pouertie, ignominies, reproach's, bands, scourges, the bitternesse of gall, death, the crosse, that he might get the faithfull soule a spouse for himselfe.

4 Sampson went downe and from amongst the Philistines a people adiudged to destruction, hee sought him a wife: the Sonne of God comes downe, and chooseth him a spouse from amongst men that were condemned and adiudged to eternall death.

5 The kindred of his spouse was at enmity with his heavenly father, but he hath reconciled it to his father by his most bitter passion. His spouse was defiled in her owne blond, and cast out in the face of the earth, but he hath washed her with the water of Baptisme, and made her



her cleane in a most holy bathe: he hath cleanse the bloud of the spouse with his owne bloud, because the bloud of the Sonne of God doth cleanse vs from all unnes.

6 His spouse was soule and deformed, but he hath amounted her with oyle, that is to say, with mercie and grace. His spouse was not honourably attired, but he gaue vnto her bracelets, and eare rings, and adorned her with vertues, and diuers gifts of the holy Ghost. His spouse was most poore, and had nothing that she might giue in stead of earnest, therefore he left vnto her the earnest of the Spirit, and tooke from her the earnest of the flesh, and brought it into heauen. His spouse was hungry, but he gaue vnto her fine flower, and hony, and oyle, to eate, he feeds her with his flesh, and with his owne bloud vnto euerlasting life.

His

His spouse is disobedient, and oftentimes breakes her faith plighted in marriage, she commits fornication with the world and the diuell, but out of his infinite loue, her husband takes her againe into fauour, as often as in true conuersion she returnes vnto him.

7 Acknowledge, O faithfull soule, so many and so great tokens of his infinite loue: Loue, O faithfull soule, the loue of him, which for the loue of thee came downe vnto the wombe of the Virgine: by so much ought wee to loue him more then our selues, by how much hee is greater, which hath delivered himselfe for vs: let all our life be made conformable vnto him, which for the loue of vs hath conformed himselfe whollie vnto vs: hee is accounted deservedly most vnthankfull, which loues not him againe that loueth him,  
how

how much therefore is he to be be-  
loued of vs, which for the loue of vs  
hath forgotten as it were his own  
maiestie: happie is the soule which  
is iorned vnto Christ in the bond  
of this spirituall marriage: it  
doth apply all those benefits of  
Christ to her selfe safely and con-  
fidently: as otherwise in marri-  
age, the wife shines bright by the  
beames of her husband: but wee  
are made partakers of this happy  
and spirituall marriage by Faith  
alone, as it is written, I will e-  
spouse thee to my selfe in Faith.  
Faith doth graft vs branches in-  
to Christ, as it were the spiritu-  
all Vine, that wee may draw life  
and iuyce out of him: and euen  
as they that liue in marriage are  
no more two but one flesh: so  
they which cleaue vnto the Lord  
by Faith, are made one spirit  
with him, because Christ dwels

in

in our hearts by faith, that faith  
if it be true is working through  
loue.

8 Euen as in the olde Testa-  
ment the priests were constrained  
to marrie Virgins : so that hea-  
uently priest doth couple such a vir-  
gin to himselfe spiritually, which  
keepeth her selfe whole and unde-  
filed from the embraces of  
the Diuell, the world, and her  
owne flesh. Make vs worthy O  
Christ, that one day wee may be  
led in to the marriage of the Lamb  
Amen.

26 Meditation:

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26 Meditation : Of the spiri-  
tuall repast of the Soule.

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*Quid deus est animæ, lux, medicina,  
cibus.*

What's God vnto the Soule : Light, Phy-  
sicke, Meate.

**T**he most bountifull God hath  
prepared a great banquet, but  
we must bring hunger-bitten harts  
vnto it. We doth not perceiue the  
sweetnes of the heavenly banquet,  
which tastes it not, he tastes it not,  
that hungers not. To beleeue in  
Christ is to come to the heavenly  
banquet : but no man can beleeue,  
but hee which acknowledging his  
sinner is truely contrite and peni-  
tent.

tent. Contrition is the spirituall hunger of the soule : faith is the spirituall soue.

1 God gaue Manna to the Israelites in the desert, the bread of Angels: in this banquet of the new testament God giues the heavenly Manna, that is to say, his grace, the forgiveness of sins, nay his olde sonne the Lord of the Angels.

2 Christ is that true heavenly bread, which came down from heauen, that hee might giue life vnto the world. He that is full of the huskes of hogges, that is to say, of the delights of this world, doth not desire that sweetnesse. The outward man doth not perceiue what is sweet to the inward: God giues his Manna in the desert, that is to say, where all earthly soue, all earthly consolation is withdraue from the soule. They that haue wiues delay to come: the chaste virgins,

gins, that is, the soules which neither cleave to the diuell through sinne, nor to the world through delights, doe come to this banquet : I haue espoused you a chaste virgin to one man, saith the Apostie: our soule ought not to giue it selfe to spirituall adulterie, that **G D D** may contract with it spirituall marriage : they thut were withheld with the deight of seeing of the field, did refuse to come: they which loue the pleasures of this world, do not aspire to the heavenly sweetness: desire is the scole of the soule, our soule doth not come to this mysticall banquet, if it doth not desire it: the soule that is filled with the consolation of this world, cannot desire the heavenly sweetness. When the rich young man heard, that the riches to which his soule did sticke fast, must be forsaken for Christ, he departed heavy : Christ  
the

the heauenly Elizeus doth not poure in the oyle of celestial sweetnesse, vnlesse all the vessels be first emptie : the loue of God doth not enter into our soule , vnlesse the loue of our selues, and the loue of the world, doe first goe out of it : Where our treasure is , there is our heart : if the world be thy treasure, thy hart is on the world: the force of loue is to vnite, if thou louest the earth, thou art vnited to the earth : the force of loue is to change , if thou louest the world, thou shalt become worldly, if thou louest heauen, thou shalt be heauenly.

3 They that buy Oren and do trade, come not vnto Christ. They that cleaue vnto riches with their heart, seeke not the heauenly riches: earthly riches fill the desire of the soule with a certaine false shew of sufficiencye , least it should  
goe



goe to scke her true sufficiencie in **G D D**, which doth fully faciate: all earthly riches consist in the creatures, in silver, gold, buildings, grounds, cattle: but no creature doth truly faciate our soule, because that is more excellent then all the creatures, for all of them were made for her vse: how weak the creatures are to fill and faciate our desires, appears in death, in which we are forsaken of all the creatures: it is a wonder that wee sticke so firmly to the creatures, when they sticke so weakely and vnconstantly to vs.

4 Adam when hee turned himselfe away from the comfort of God, and sought delight in the tree of the knowledge of good and euill, hee was driven out of Paradise: our soule if it turne it selfe from God to the creatures, is deprived of the heauenly consolation,  
and

and is driuen altogether from the Tree of life.

5 But what remaines to them which neglect this banquet : the world passeth away , and all that cleaue vnto it : the creatures passe away, and all that put their hope in them : the heauenly Father sweates that they shall not taste of his supper, which preferre oren, farnes, wiues, that is to say, whilsoeuer earthly things , before the sweetnes of the heauenly banquet: after supper there is no more meat prouided, when Christ is neglected there remaineth no further remedie : those contemners shall be punished with eternall famine, and shall liue in euerslaking darknesse, which would not heare Christ calling, come vnto me ye which labour , and are laden : they shall heare him sometime commanding , goe ye cursed in-

to

to euerlasting fire.

6 The Sodomites were consumed with fire when cald to this banquet by the preaching of Lot, they refused to come: the fire of the wrath of God that endures for euer, shall consume them which being called by the Gospell, haue despised this banquet: when the Bridegrome was coming, the Virgins whose lampes were destitute of oyle, made delay, in the meane time the gate was shut: they whose hearts are not filled with the oyle of the holie Ghost in this world, Christ will not let them into his ioy, but the gate of indulgence shall be shut against them, the gate of mercie, the gate of consolation, the gate of hope, the gate of grace, the gate of good workes.

7 There is as yet a certaine inward calling of Christ: happie

is hee which heares it : Christ oftentimes knockes at the doore of our hearts by holy desires, by deuout sighes, by holy cogitations, happie is hee that opens to him when he knockes.

8 As soone as thou feelest any holy desire of heauenly grace in thy heart, set downe this surely with thy selfe, that Christ doth knocke at thy heart, let him in, least he passe away, least hee shut against thee afterward the gate of his mercy.

9 As soone as thou feelest any little flame of holy meditations in thy heart, thinke that it is kindled by the heate of the loue of G D, that is to say, of the holy Ghost: foster and cherish that flame, that it may grow out into a fire of loue, take heede that thou quench not the spirit, and hinder the worke of the Lord: hee  
that

that destroyes the temple of the Lord, shall feele his seuerer iudgement.

10 The temple of the Lord is our heart : that doth hee destroy, which refuseth to giue place to the holy Ghost, calling him inwardly by the word. In the old Testament the prophets could heare the Lord speaking inwardly : in the new Testament all that are truly godly doe feele those inward motions and drawings of the holy Ghost. Blessed are all which heare and follow.

37 Meditation : Of the my-  
sterie of the Lords  
Supper.

*Admirari, non rimari sapientia vera est.*

True wisdom is to wonder, not to  
search.

**I**n the holy supper of the Lord,  
there is a great and wonderfull  
mysterie proposed vnto vs, there  
is the treasure and store-house of  
the grace of God : we know that  
the tree of life was planted of God,  
whose fruit should keepe our first  
parents, and their posteritie in the  
happinesse of the immortallitie  
wherein they were created: there  
was also placed in Paradise the  
tree of the knowledge of good and  
euill,

euill, but euen that same which was giuen of God for their health and life, and for the exercise of their obedience, that was an occasion of death and damnation, while they poore wretches are led by the inticements of Sathan and their owne desires: here againe is gotten that true tree of life, that sweet wood, whose leaues are healing, whose fruit is saluation: the sweetness thereof takes away all bitterness of euils, yea, euen of death it selfe.

1 Manna was giuen to the Israelites, that they might be nourished with heauenly foode: here is that true Manna which came downe from heauen, that hee might giue life to the world: this is the heauenly bread, and Angels call foode, of which if a man eate, he shall neuer hunger.

2 The Israelites had the Arke

of

of

of the Couenant and the propitiatorie, where they might heare the Lord speaking face to face : here is the true arke of the Couenant, the most holy body of Christ, in whom are hidden al the treasures of knowledge and wisdom: here is the true propitiatorie in the bloud of Christ, which makes vs to be beloued in the beloued: neither doth he onely speake vnto vs by inward consolation, but he dwels in vs: he doth not feede vs with heauenly Manna, but with himselfe: here surely is the gate of heauen, and the ladder of the Angels: for whether is heauen greater, then he that is in heauen: whether is heauen knit nearer and straighter vnto God, then mans flesh and nature which he hath assumed: heauen truely is the seat of G D, but in the nature that Christ hath assumed rests the holy Ghost.



Ghost. God is in heauen, but in  
Christ dwels the fulnesse of the  
Godhead. Clerely this is a true  
and infallible pledge of our sal-  
uation : hee had no greater thing  
that hee might giue, for what is  
greater then himselfe ? what is  
so straightly knit vnto him, as his  
humane nature, which being taken  
into the societie of the most blessed  
Trinitie, is made the treasure of  
heauenly good things ? what is so  
straightly iorned vnto him as his  
flesh and blood ? but with this hea-  
uenly nourishment he doth refresh  
vs miserable wormes, and makes  
vs partakers of his nature, how  
not also of his grace ? who euer  
hated his owne flesh ? how there-  
fore can the Lord despise vs  
whom hee feedes with his owne  
flesh, and his owne blood ? how  
can hee forget them, to whom hee  
hath giuen the earnest of his body ?

how shall Satan be able to subuert vs, when we are refreshed with heauenly foode, that we faint not in the battell? Christ doth esteeme vs deare, because hee bought vs deare, he doth esteeme vs deare, because hee feedes vs with deare and precious things: hee doth esteeme vs deare, because wee are his owne flesh and members.

3 This is the only soueraigne salue of all spirituall diseases, this is the salue of immortalitie: for what sinne is so great, that the holy flesh of GOD may not erpiate?

4 What sinne is so great, that the quickening flesh of Christ may not heale? what is so deadly, that it may not be taken away by the death of the Sonne of GOD: what dartes of the Diuell are so deadly, that they may not be extinguish

tinguished in this fountaine of the grace of G D D : what spot of the conscience is so great, that this blood may not cleanse : the Lord was present with the Israelites in the cloud and fire : but here not the cloud, but the sunne of righteousness it selfe is perceived, which is the present light of our soules : here the fire of Gods wrath is not felt, but the heate of his charitie, neither doth he depart from vs, but hee makes his abiding with vs.

5 Our first parents were brought into Paradise, that most fragrant and sweet garden, a type of the eternall blessednesse, that being admonished of Gods benigne-ty, they might yeild due obedience to their Creator.

6 Behold more then Paradise, in this place : for the creature is filled with the flesh of the creator :

the penitent conscience is cleansed by the bloud of the Son of God: the members of Christ, the head, are nourished with the bodie of Christ: the faithfull soule is fed with diuine and celestiaall banquets.

7 The holy flesh of God, which the Angels doe adore in the vnitie of person, the Archangels do worship, the powers doe tremble at, the vertues doe admire, that is made our spirituall nourishment. Let the heauens reioyce, and the earth triumph, but more the faithfull soule, on whom gifts so great and of such qualitie are bestowed.

28 Meditation : Of the whole-  
some participation of the  
bodie and bloud of  
Christ.

*Vita fons est caro Christi.*

The flesh of Christ is fountaine of our  
life.

**H**E that eates my flesh, and  
drunkes my bloud, shall liue for  
euer, saith Christ. Verie, great  
is the benefit of our Saviour, that  
he hath not onely taken vpon him  
our flesh, and lifted it vp into the  
Throne of the heauenly glorie :  
but also feeds vs with his bodie and  
bloud to life eternall. O wholesome  
dainties of the soule ! O desired  
banquet ! O celestially and Angels,

call foode. Although the Angels desire to looke into that great myſterie, yet he did not take vpon him the Angels, but the ſeede of Abraham: our Sauour is nearer vnto vs, then to the Angels themſelues, becauſe wee haue knowne his loue out of this, that he hath giuen vs of his Spirit, and not onely of his Spirit, but alſo of his bodie and his blood, for ſo doth the truth ſpeake of the bread and wine in the Eucharist. This is my bodie. This is my blood. How can the Lord forget them, whom he hath redeemed with his body and blood, whom hee hath nourishd with his body and blood?

1 Hee which eateth the fleſh, and drinketh the blood of Chriſt, abides in Chriſt, and Chriſt in him.

2 I doe not therefore greatly wonder, that the haire of our head  
are

are numbered, that our names are written in heaven, that wee are written in the hands of the Lord, and that wee are carried in his bosome and in his wombe, because we are fed with the body and blood of Christ.

3 Merely, great is the dignitie of our soules, which are fed with the precious price of his redemption. Great also is the dignitie of our bodies, which are the habitations of the soule, that is redeemed by the body of Christ, that are filled with the body of Christ, which are the temples of the holy Ghost, and houses of the whole most holy Trinitie: for it cannot be that the same should abide in the graue, when they are nourished with the body and blood of our Lord.

4 This is that meate of men, that are of age, we eate it, neither yet do we change it into our body,

but are changed into it.

5 Wee are the members of Christ, wee are quickened by his spirit, and we are fed by his bodie and blood.

6 This is the bread which cometh downe from heauen, and giueth life to the world, of it if any one shall eate, hee shall not hunger for euer. This is the bread of grace and mercie, which if any man shall eate, hee tasteth and sees how sweet the Lord is, and of his fulnesse hee receiveth grace for grace. This is the bread of life not onely living, but also quickening, if any one eate of this, he shall live for euer. This bread cometh downe from heauen, neither is it onely heauenly, but also it makes the guests heauenly which eate it holisomely and in the spirit : they shall be heauenly, because they shall not dye, but shall be raised vp againe in the  
last



last day. But they shall be raised  
vp not vnto iudgement, because he  
which eateth of this bread, comes  
not vnto iudgement, not to con-  
demnation, because there is no con-  
demnation to them which are in  
Christ Iesus, but to life and sal-  
uation, for he which eates the flesh  
of the Sonne of man, and drinkes  
his blood, hath life in himselfe, and  
shall liue for Christ. His flesh is  
meat indeed, and his blood is drunk  
indeede.

7 Let vs therefore be filled not  
with the swede of our owne works,  
but of the Lord: let vs be drunken  
of the fulnesse not of our owne  
house, but of the Lords. This is  
the true fountaine of life, hee that  
shall drinke the water thereof it  
shall become in him a fountaine of  
water springing vp vnto eternall  
life.

8 All yee that thirst come to  
these

these waters, and you that haue no siluer, make hast, buy, eate: let them that are a thirst come, come also my thirstie soule, vered with the heate of thy sinnes.

8 But if thou art destitute of the siluer of thy deserts, make so much the more haste: being destitute of thine owne merit, haste thee so much the more earnestly to Christs merit: make haste therefore and buy without siluer. Here is the chamber of Christ and our soule, from which let not thy sins deterre thee, neither let thy merits enter with thee.

9 But what can our merits be? They weigh siluer, but not for bread, and labour, but not for substance, saith the Prophet: our labours doe not fill vs, neither is the grace of God bought with the meane of our merits. Heare therefore, O my soule, and eate that which

is good, and he delighted in fatnesse.

10 Those words are spirit, and life, and the words of eternal life: the cup of blessing, is the communicating of the blood of Christ: the bread which we breake, is the participation of the body of the Lord. We cleave vnto the Lord, therefore wee are one spirit with him: wee vse not onely the communion of nature with him, but also the participation of his bodie and blood.

11 Therefore I doe not say with the Jewes, how can hee giue vs his flesh to eate? But I rather cry out: how doth the Lord distribute vnto vs his flesh to eate, and his blood to drinke? I search not into his power, I wonder at his good will: I looke not into his maiestie, but I worship his bountie: I beleeue a presence, I am ignorant of the manner of the presence:

I certainly know that it is most straight and inward.

11 We are members of his body : flesh of his flesh, bone of his bones : he dwels in vs, and we in him : my soule desires to be drowned in the cogitation of this most profound depth : it hath not as yet found out by what words it may utter or declare that goodnesse : but it is utterly amazed at the beholding of that so great grace in God, and that so great glory in the blessed.

29 Meditation : Of serious preparation before the vse of the Lords Supper.

*Come to Christs Table as a carefull guest.*

Come to Christs Table as a carefull guest.

**N**O vulgar banquet, neither any feast of a King, but the most holy myſterie of the body and bloud of **Ch**rist is ſet before vs, therfore there is required worthy preparation, leaſt for life we finde death, leaſt for mercie we receiue iudgement : how doth that moſt holy Patriarke, famous for the ſtrength of his faith tremble : how doth hee feare, when the Sonne of **O D D** appeared vnto him in the ſhape of a man, and told him before that

that he would ouerturne Sodome: here the Lambe of God is not set before vs to be loo'd vpon, but to be tasted and to be eaten.

1 Vzas when he came vniconsiderately to the Arke of the Couenant, was forthwith stricken with Leprosie of the Lord: what maruell is it therefore, if hee eate and drinke his owne iudgement, which eates of this bread, and drinkes of this wine vntworthily: for here is the true Arke of the new Couenant prefigured by that olde.

2 But the Apostle teacheth vs true preparation in one word: Let a man saith hee, examine himselfe, and so let him eate of this bread. But as all godly and diuine examination is to be tried by the rule of the holy Scripture, in like reason also this, which the Apostle requires.

3 In the first place therefore let vs consider our owne infirmitie. What is man : dust and ashes, out of the earth we are born, of the earth we liue, vnto the earth we returne. What is man : stinking sperme, a sacke of dung, and the foode of wormes.

4 Man was borne to labour, not to honour : Man was borne of a woman, and therefore with guilt: he liues a short time, and therefore with feare : hee is full of many miseries, and therefore with weeping: and very many, because of body and soule together.

5 Man knowes not his birth : he knowes not his death : wee are for a while as the hearbe of Summer, and that short life hath griefes and labours that are nothing short.

6 In the second place, let vs consider our vnworthinesse, surely euery creature in respect of the  
creatoꝝ

creator is a shadow, a dreme, nothing, so also is man.

7 But more and more hainous waies is man vnworthy : for hee hath offended his creator with his sinnes. God is iust by nature and essence : hee is angry therefore at sinnes by nature and essence.

8 What are we stubble to that consuming fire : how shall our most foule facts consist : or how shall our iniquities, which thou puttest before thee, & our errours which thou placest in the light of thy countenance. God is infinite, and alwaies like himselfe, of infinit iustice, and of infinit wrath : for if he be so in all his workes, he is so also in wrath, in righteousness and in vengeance. God is altogether great and wonderfull.

9 Hee that hath not spared his sonne, shall hee spare his other workmanship : hee that hath not spared



spared the most holy, shall he spare  
an euill seruant : In so great ha-  
tred is sin with God, that hee pu-  
nisheth it in his most beloued :  
which appeares in Lucifer, the  
chiefe of the Angels.

10 Nowbeit, let this examina-  
tion not onely respect our selues,  
but this blessed bread also, which is  
the communion of the bodie of  
Christ, then will the true foun-  
taine of grace, and the vnerhausted  
spring of mercie appeare : **G O D**  
cannot altogether neglect vs  
whom he hath made partakers of  
his owne flesh : for who euer ha-  
ted his owne flesh : therfore these  
holy feasts shall transforme our  
soules, these diuine banquets shall  
make vs diuine men, untill at last  
we be made companions of the fu-  
ture felicitie, being capable of God  
wholly and alone, and wholly like  
vnto God : that which wee haue  
here

here in faith, and in a myſterie, there wee ſhall haue in deepe and moſt openly.

11 Our bodies alſo ſhall attaine this dignitie, that in them we ſhall ſee God face to face, which now are the temples of the holy Ghoſt: and are ſanctified and quickened by the body and bloud of Chriſt dwelling in them: this moſt holy ſalue, heales all the wounds of our ſinnes: this quickening fleſh, overcomes all mortal ſinne: this is the moſt holie ſcale of the promiſes of God, which wee may ſhew before the iudgement of God: this pledge being giuen vs, we boalt ſafely of eternal life: if Chriſts body and bloud be exhibited vnto vs, then alſo all the benefits which are gotten by that moſt holy body, and by that bleſſed bloud: how ſhall he that hath giuen vs greater things, denie vs the leſſe?

lesse : he that hath giuen his Son  
vnto vs, how shall he not with him  
giue vs all things :

12 Therefore let the Spouse  
reioyce, because the time is nigh,  
that she shall be called to the mari-  
age of the Lambe : let her be cloa-  
thed with her precious garments,  
let her take the wedding garment,  
that shee be not found naked : that  
garment is the righteousness of the  
Bridegrome, which we put on in  
Baptisme : so farre is it that our  
righteousnesse should be the wed-  
ding garment, that it is rather the  
cloth of a menstruous woman.  
Let vs therefore feare to bring to  
the solemnitie of that marriage  
the most filthy and stinking gar-  
ments of our owne workes : let  
the Lord cloath vs, that we be not  
found naked.

*Thursday*

*Thursday Evening Prayer.*

**O** Eternal God, and most mercifull Father, I confesse my selfe heere this Evening tide, before thy diuine Maiestie, to be a miserable sinner, conceiued, and borne in sin and iniquitie, so that in mee there is no goodnes: for the flesh rebelleth against the spirit, whereby I continually transgresse thy holy precepts and commandements, purchasing to my selfe through thy iust iudgement, death and damnation: notwithstanding, O heauenly Father, for as much as I am sorrowful for my sinnes committed against thee, and doe vnfeignedly repent me of the same, I most humbly beseech thee, for Iesus Christ his sake, to shew thy mercie, forgiuing mee all  
my

my finnes, and to increase in me thy holy Spirit, that I acknowledging from the bottome of my heart my owne vnrighteousnesse, may from henceforth, not onely mortifie my sinfull lusts and affections, but also bring forth fruits as may be most agreeable to thy most blessed will: not for the worthinesse thereof, but for the merits of thy dearly beloved sonne Iesus Christ, my onely Saviour, whom thou hast alreadie given an oblation and offering for sinne, and for whose sake I am certainly perswaded that thou wilt deny me nothing that I shall aske in his name, according to thy will: for thy Spirit assureth my conscience, that thou art a mercifull Father, and so louest thy children, through him, that nothing is able to remove thy heavenly grace and fauour from me: blesse me O Lord, and so prosper all the workes of my hands,

hands, that I may haue sufficient for this mortall life, and for the ease and quieting of my conscience: giue me a conuenient and competent living, whereby to shunne the cares and troubles of this world, and not to be chargeable, but rather helpfull to others: be mercifull O Lord to my offences, and seeing the debts great which thou hast forgiven me in Iesus Christ, make mee to loue thee and my neighbours so much the more; be thou my defender, my captaine and guide, in all temptations, support mee by thy mightie hand, that I may be deliuered from all inconueniences, & end my life in the sanctifying and honor of thy holy name, through Iesus Christ our Lord, Amen. *O our father, &c.*

*Friday*

*Friday Morning Prayer.*

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**O** Lord God, which art full of compassion and mercie, long suffering, and of great goodnes, and continuelt thy mercy for thousands, taking away iniquities, sinnes, and offences : thou callest vs after thy wonted mercie, by thy word, to repentance, and hartie conuerſion : notwithstanding, O Lord, our mindes are dilled with great ignorance, our hearts blinded with lewd concupiſcence, our bodies filled with corruptible deſires of the fleſh, and all our ſences intoxicated with ſenceleſſe imaginations, and deluded with vaine objects and pleasures of this world : wherefore O Lord, I come vnto thee at this inſtant, proſtrate in heart, with humble

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N ble

ble submission, before the throne of thy mercie, to aske pardon and forgiuenesse for all mine offences: burie them O Lord, euen in the wounds of thy deare Sonne, that they neuer rise in iudgement against me: cloath mee with the vnspotted garment of righteousness, that I may appeare before thy heauenly Maiestie, as one of thy chosen flocke, being numbred before the beginning of the world, and whose names are registred in the book of life: giue me a repenting heart, and a relenting soule for my misdeedes: behold my infirmities with thy tender compassion, euen for the glorie of thy name sake. O my God, turne from mee all those euils, that I most iustly haue deserued: yea, graciouslie looked downe vpon my sinnes and enormities, that through thy goodnesse, I may bewaile with bleeding teares of a broken heart,  
my



my former life led in wickednesse,  
abominations, and multiplying of  
sinne vpon sinne, let me by prayer  
obtaine mercie at thy hands, and  
although I am not worthy of the  
least of thy heauenly blessings, in  
respect of my haynous crimes  
committed against thee, yet remem-  
ber thy promise, that in what houre  
so euer a sinner repents him of his  
sinne, thou wilt no more remem-  
ber them. Destroy mee not there-  
fore O Lord with mine iniquities,  
but cast them into the bottomlesse  
Sea, and seeing thou knowest the  
secret motions of my heart, in-  
clined to the imbracing of thy ho-  
ly word, and desirous to fulfill thy  
lawes, & walke in thy commande-  
ments: O Lord poure down the pre-  
cious oyle of thy celestially grace, &  
annoint my head with the vnctio of  
thy holy Spirit. Inflame my Spirit  
with thy loue, & worke in my flesh  
the mortification of contemptuous

thoughts, whereby I may haue free libertie to the attainment of a perfect faith, and confirme my minde in establishing thy godly will in my breast: suffer not O Lord the subtil perswasions contrarie and repugnant to thy trueth, to take place and roote in my hart, but so order my steppes with thy wisdom, that all my words and workes may be pleasing in thy sight. Grant me a confident spirit, that hauing attained to thy heavenly knowledge, I fall not backe through forgetfulnesse, vnto my olde course of sinne, neither returne with the wicked to wallow in their filth, but rather giue mee grace and strength to goe forward daily more and more vnto the true sence and feeling of thy goodnesse, acknowledging my selfe to be the worke of thine almightinesse, and continuing to  
thanke.

thankfulnesse for all the benefits it  
hath pleased thee to send mee, with  
due consideration that all good  
things proceed from thy manifold  
mercies: Vouchsafe O Lord, to  
giue care vnto my prayers and  
petitions which at this time I shall  
and haue alreadie made vnto thee,  
heale mee for thy mercies sake  
(O Lord) and I shall be healed:  
saue mee and I shall be saued, for  
thou art the GOD of life, to thee  
be praise, world without end, A-  
men. *O our father which art in  
heaven, &c.*

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30 Meditation : Of the whole-  
some efficacie of Prayers.

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*Penitanti suspiria caelum,*

Our earnest sighes and Prayers pierce  
the skyes.

**T**his is an exceeding great benefit of God, that hee requires the familiar talke of godly prayers: he giues vnto vs the affection to pray, he also giues vnto vs the effect of our prayer. Great is the force of prayer, which is poured forth in the earth, but workes in heauen: the prayer of the iust is the key of heauen: prayer doth ascend, and Gods deliuerance doth descend: prayer is the buckler of saluation, by which all the darts  
of

of the wicked are driuen backe.

1 When Moses did stretch forth his hands Israel did preuaile against the Amalekites: if thou stretch forth thy hands vnto heauen, Sathan shall not preuaile against thee. Euen as a wall is set against the enemy, so the wrath of God is broken by the prayers of the godly.

2 Our Saviour himselfe did pray, not for any necessitie, but that hee might commend vnto vs the dignitie of prayers. Prayer is the tribute of our subiection, because GOD hath commanded vs that we offer vnto him daily prayers, as a certaine spiritual tribute: it is the ladder of our ascension, because prayer is nothing else but a certaine perigrination of the minde vnto GOD: it is the buckler of our defence, because the soule of a liuing man is safe in

prayer from the assaults of the diuell: it is the faithfull messenger of embassage, because prayer ascends to the throne of God, and entites him to help vs: this messenger is neuer frustrate of his purpose, for God alwaies heares vs, if not according to our will, yet for our profit and saluation: we may hope for one of the two vndoubtedly, either he wil giue vs that which we aske or that which hee knoweth to be more profitable.

5 God gaue his Sonne, that most excellent gift, being not entreated, what shall hee doe being entreated: we can neither doubt of the fathers hearing nor the sonnes intercession: In any cause whatsoever thou mayest enter with Moses into the Tabernacle, to aske counsell of the Lord, and thou shalt soone heare the answer of God: when Christ prayed, he was transfigured:

figured : so in prayer there are made great changes in the soule, because prayer is the light of the soule, which very often leauis him triumphing whom it found despairing : with what forehead doest thou behold the sunne, vnles thou hast first worshipt him which sends that most sweet light to thine eyes : by what meanes doest thou enioy thy table , vnlesse thou hast first worshipt him which doth giue and minister vnto thee so great good : with what wilt thou deliuer thy selfe to thy nights rest, vnlesse thou hast first garded thy self with prayer : what fruit canst thou hope for of thy labours , vnlesse thou hast first worshipt him without whom all labour is vnprofitable : If therefore thou desire gifts eyther spirituall or corporall, aske and thou shalt receiue : if thou desire Christ , seeke him by prayers,

and thou shalt finde him : If thou desire to haue the dore of Gods grace, and eternall saluation opened vnto thee, knocke at it by prayers, and it shal be opened vnto thee: If the thirst of tentations and the penury of spirituall good things doth afflict thee in the desert of this world, draw nere to the rocke of spirituall things, which is Christ, by deuotion, and smite it with the rod of prayer, and thou shalt seele, that the waters of Gods peace can quench the thirst of thy penury.

4 Wilt thou offer an acceptable sacrifice vnto God : offer prayers : God shall seele the odour of sweetnes, and his wrath wil cease: wilt thou daily be conuersant with God : loue prayers, which are the spirituall conference of God, and the deuout soule : wilt thou taste how sweet the Lord is : inuite him by prayers to the house of thy heart.

5 Prayer



Prayer doth please God, but it is that prayer which is made after a due manner : therefore hee which desires to be heard, let him pray wisely, ardently, humbly, faithfullly, and confidently. Let him pray wisely, that is, that he pray for those things, which serue for y<sup>e</sup> glorie of God, and the saluation of his neighbors. God is almightie, therefore thou mayest not set him down a measure in thy prayers: he is most wise, therefore thou mayest not prescribe him an order : Prayers may not breake forth rashly, but let them follow, faith going before: but faith respects the word, those things therefore which GOD promisseth absolutely in his word, thou mayest pray absolutely for : those things which hee promisseth with a condition, as temporall things, those thou mayest likewise pray for with a condition, those things:  
which

which he by no meanes promiset, thou mayest also by no meanes pray for: oftentimes God grants that when he is angry, which he denies when he is pleased: follow Christ therefore, which whollie resigneth his will vnto God. Secondly, let him pray ardently: for how canst thou require that God should hear thee, when thou canst not heare thy selfe? wilt thou haue God to be mindfull of thee, when thou art not mindfull of thy selfe? when thou wilt pray, goe into thy chamber, and shut the doores: thy chamber is thy heart, into it thou must enter, if thou wilt pray after a due manner, thou must shut to the doores, least the thoughts of worldly busineses chance to trouble thee: the words come not to the cares of God, vnlesse there be an affection of the minde: the minde ought to be so stirred vp with the heate

heate of cogitation, that it may far  
 goe beyond all that which the  
 tongue exp:resseth: & this is to wor-  
 ship in spirit and truth, which the  
 Lord requireth. Christ did pray in  
 the mount, and lifted vp his eyes to  
 heauen: so hauing turned our  
 mind away from all the creatures,  
 we ought to turne it vnto GOD:  
 thou doest iniurie vnto God, if  
 thou prayest him that he would at-  
 tend vnto thee, when thou doest not  
 attend to thy selfe: wee may pray  
 vncessantly if we pray in the spirit,  
 that is, if our minde doe alwayes  
 watch with holy desires vnto  
 God.

6 It is not alwayes needfull to  
 crie out, because God also heares  
 the sighes of the heart, seeing hee  
 dwels in the hearts of the godly:  
 there is not alwayes need of many  
 words, because hee is also amidst  
 our thoughts: sometimes one  
 grone,

grone, one sigh, stirred up by the holy spirit, and offered in the spirit vnto GOD, is more acceptable vnto God, then the prolixe saying of prayers, where the tongue speakes, but the heart is dumbe. Thirdly, let him pray humbly, that he trust not to his owne merit, but onely to the grace of God: if our prayers re- lye on our owne worthinesse, they are condemned: although for deuotion our heart should sweat out bloud, no man pleaseeth God, but in Christ: therefore also no man prayes aright, vnlesse through Christ, and for Christ: the sacrifices did not please GOD which were not offered on that onely altar of the Tabernacle: prayer pleaseeth not God, which is not offered on that onely altar Christ: the Israelites were promist the hearing of their prayers if they prayed

prayed with their face turned to Jerusalem, so let vs turne our selues vnto Christ in our prayers which is the Temple of the dwinitie.

8 Christ being about to pray in his passion, calls himselfe on the earth: see how that most holy soule doth humble himselfe before the diuine maiestie! Fourthly, let him pray faithfully, that hee offer himselfe to the wanting of all ioy, and to the patience of all punishment: by how much a man prayes the sooner, by so much the more profitably: by how much the oftner, by so much againe the more profitably: by how much the more seruently, by so much the more acceptably vnto God. Fifthly, let him pray confidently, and with perseverance: because when the Lord giues slowly, hee commends his gifts, he doth not deny them: things that

that are long in the desiring, are the more sweet in the obtaining: Again, let him pray confidently, that is, that hee make request nothing doubting in faith. O most mercifull God, which hast commanded vs to pray, grant also that we may pray aright.

31 Meditation: Of the custodie of the holy Angels.

*Sanctus facer Angelus astat.*

The holy Angels stands besides the  
Saints.

**T**Hinke, O deuout soule, how great the grace of God is, that hee hath appointed thee the guard of Angels. The heauenly Father sends his sonne to deliuer vs, the sonne of God was incarnate to saue

saue vs, the holy Ghost is sent to sanctifie vs, the Angels are sent to protect vs : so therefore the whole Court of heauen, do: haue it were serue, and traduceth their benefits vnto vs : I do now no more maruel, that all the inferiour creatures were created for man, when the Angels themselves which are far more worthy creatures, doe not denie their ministerie vnto man.

1 What maruell is it that the heauen doth minister light vnto vs in the day, that wee may labour, darknes in the night, that we may rest, when the inhabitants themselves of the heauenly kingdome minister vnto vs : what maruell that the ayre giues vs vitall breath, and all kinde of birds to obey vs, when the heauenly spirits doe watch for the preservation of our liues : What maruell, that the water giues vs drinke, clenseth

cleanseth our vncleannesse, waters our drie places, and affords vs all kinde of fishes : when the Angels themselves are at a readinesse, when wee are wearied with the heate of calamities and tentations, that they may refresh vs : what maruell, that the earth doth beare vs, that it nourisheth vs with bread and wine, that it fills our tables with all kinde of fruits and liuing creatures, when charge is giuen to the Angels, that they keepe vs in all our waies, that they beare vs in their hands, least wee offend our foete against a stone :

2 The Angels were carefull of Christ, because an Angell doth tel of his conception, an Angel doth manifest his Natinitie, an Angell doth command him to goe into Egypt, the Angels serue him in the desert, the Angels minister vnto him in the whole ministerie of his preaching,



preaching, an Angell is present with him in the agony of death, an Angell appeares in his resurrection, the Angels were present in his ascension, and shall be present in his future returne to iudgement: as therefore the Angels serued Christ in the dayes of his flesh, so they are also careful ouer all them which are incorporate into Christ by faith: as they serued the head, so doe they serue the members: they doe reioyce to serue them in the earth, whom they shall sometimes haue for their companions in heauen, they doe not refuse their ministration, whose most sweet fellowship, they doe sometimes hope to haue.

3 The tents of the Angels appeare to iacob in the way to his countrey, so the Angels are giuen as keepers to the godly in this life, which is the way to the heauenly countrey,

countray. The Angels protect Daniel in the midst of the Lyons: so they keepe all the godly in safetie from the laying awaite of the infernall Lyon. The Angels doe deliuer Lot out of the burning of Sodome: so they often deliuer vs by holy inspirations, from the diuels tentations: and by their protections, out of the infernall fire. The Angels carrie the soule of Lazarus into the bosome of Abraham: so doe they translate the soules of all the elect, into the palace of the heauenly kingdome. The Angell brings Peter out of prison, so he often deliuers the godly out of present dangers.

4 Clerly, great is the power of our aduersarie the diuell, but let the custodie of the Angels comfort vs: neither do thou doubt but that these helpers are present with thee in all dangers, because the Scripture

ture vnder the figure of the Cherubim and Seraphim doth paint them out vnto vs winged, that thou mayest certainly resolue, that they wil be present with incredible swiftnesse to bring help vnto thee: doubt not, but that in all places these protectors are present with thee, because they are most subtile spirits, whom no body can withhold: all bodies alike, howsoeuer they be solid and thicke, are pierced by them, and are peruiousto them: doubt not, but that these spirits do know thy dangers and afflictions, because they alwayes see the face of the heauenly Father, and are prest most readilie to all his ministeries: Thinke also, O devout soule, that these Angels are holy: therefore studie holinesse if thou wilt haue them thy fellowes: the similitude of manners, doth especiallie reconcile friendship, accu-  
stone

Some therefore to holy actions, if thou desirest the custodie of the holie Angels.

5 In euerie place and corner reelde reuerence to thine Angell: neither doe any thing in his presence which thou art ashamed to doe in the sight of men. These spirits are chaste, therefore they are driuen away with filthy actions: sinne expels Vices, and stincke Droues: so wofull and stinking sinne driues away the Angels that are the keepers of our life: these guards being lost through sinnes, how wilt thou be safe from the snares of the diuell: being destitute of the Angels protection, how wilt thou be safe from the incursion of diuers dangers? If thy soule want the wall of Angelicall defence, the diuell will soon overcome it by the deceit of euill perswasion.

6 These

6 These holy Angels are sent from **G D D** to their ministerie, therefore thou must first be reconciled vnto **G D D** by faith, if thou wilt haue the Angell of God to be thy keeper: where there is not the grace of **G D D**, there also is not the custodie of the Angels.

7 Let vs behold the Angels as certaine sauing hands of **G D D**, which can moue themselves to no worke but by his direction. There is ioy in heauen before the Angels ouer one sinner that repenteth: the teares of penitent sinners are as it were the wine of Angels, but the unpenitent heart drinckes away the Angels keepers: let vs therefore repent vs, that wee may stirre vp ioy to the Angels.

8 The Angels are of an heavenly and spirituall nature, therefore

fore let vs thinke on heauenlie  
and spirituall things, that it may  
be a pleasure vnto them to be  
pzeſent with vs: the Angels are  
humble, and pride is altogether  
hatefull vnto them, becauſe they  
are not aſhamed to doe ſeruiſe  
vnto little childzen: why therfore  
is duſt and aſhes ſo proud, when  
the heauenly ſpirits doe humble  
themſelues ſo much: The craft of  
the diuell is ſpecially to be feared at  
death, becauſe it is written, that  
the Serpent laves waite for the  
heele: the laſt part of our bodie is  
the heele, the laſt terme of our life  
is death: in that laſt agonic of  
death, moſt neceſſarie is the cuſto-  
die of the Angels, which may de-  
liuer vs from the fierie darts of  
the diuell, and conueigh our ſoule  
when it is gone forth of the houſe  
of our bodie into the heauenly Pa-  
radice. When Zacharias did per-  
forme

forme his holy ministerie in the Temple, the Angell of the Lord came vnto him, so also if thou reioycest in the exercise of the word and prayers, thou shalt enioy the patronage of the Angels. O most merciful God, which doest leade vs by thy holy Angels through the wilderness of this world, grant that by the same we may be brought to thy heauenly kingdome.

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32 Meditation : Of the consolation in the death of our friends.

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*Vitam moriendo lucratur.*  
We gaine by dying an eternall life.

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Thinke, O deuout soule, on  
Christ thy Saviour, and thou  
O Shalt

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shalt not feare deaths terrour. If the violence of death make thee sad, let the power of Christ againe lift thee vp. The Israelites could not drinke the waters of Mara, for the bitternesse, but God shewed Moses a tree, which being cast into the waters made them sweet. If thou art afraid for the bitternesse of death, God shewes thee a tree which turnes it into sweetnesse, that is to say, the branch which springs out of the roote of Jesse: that branch is Christ, whose word who so shall keepe, he shall not see death for euer.

I Our life is full of burdens, the ease of them therefore is good: the miserie of a Christian man dies, and not a Christian man: it is but a certaine taking of a iourney, which we thinke to be death: it is not an end, but a passage: we doe not leese our friends, but send them  
them



them before vs : they dye not, but are as it were borne againe: they goe before vs, they goe not away, they depart not vtterly from vs : it is not a death, but rather a going away for a short time, the departure of the godly is the doubling of their life, their burials are their aduantage.

2 Our friends dye, interpret it thus : that they cease to sinne, that they cease to be tossed vp & downe, that they cease to be miserable.

3 They dye in the faith, interpret it thus : that they depart out of the shadow of life, that they may passe to the true life : out of darknesse, that they may goe vnto light : from men, that they may goe vnto God.

4 Our life is a navigation, death is the most safe haven : we must not therefore grieue that our friends are dead, but we must  
D 2 rather

rather reioice on their behalfe, that they are come out of the turbulent sea, into the haven.

5 This life is the prison of the soule, but death is the deliuerance: therefore Simeon being about to dye cries out, Lord now lettest thou thy seruant depart: hee desireth to be dismissed being shut vp as it were in the prison of his bodie: therefore wee must reioyce with our friends, that being freed out of this prison, they are come to the true libertie: the Apostle likewise desires to be dissolued, as though he were tied to this bodie of earth, in a certaine wretched slaueerie: shall wee therefore be sad, that our friends hauing wrested themselves out of these bands, are now truely free? shall wee weare for them blacke garments, when they haue taken on them white robes? because it is written, that

that to the elect are giuen white robes for their innocencie, and palmes in their hands for victorie: shall wee affect our selues with teares and sighes for them, when God hath wiped away all teares from their eyes: shall we mourne for them, and trouble our selues in our sorrow, when they are in such a place where neither mourning, nor griefe, nor crying is heard any more, and they rest from their labours: shall we kill vp our selues with immoderate sadness for their death, when in the fellowship of the Angels they enioy true and solid gladnesse: shall wee lift vp a weeping voice for them, when they before the Lambe sing a new song, hauing their Harpes and golden Thols: shall wee grieue that they are gone out of this earth, when they reioyce on their owne behalfe that they are departed: How

much it profits to goe out of this world Christ sheweth, who, when his disciples were sad, because he said that he would goe away, answered: If you loued mee, you would verily reioyce.

6 If when thou diddest sayle, a troublesome and stormie tempest, the waues being stirred vp with the force of the windes, should foreshew shipwracke to come, wouldest thou not betake thee to the hauck with all hast: behold the world doth sit and slide, and testifies her ruine, not onely by her age, but also by the end of things, and doest not thou giue **G D D** thanks, doest not thou reioyce in the behalfe of thy friends, that by a more timely death, they are exempted from the ruines, and shipwrackes, and plagues that hang ouer their heads: In whose hands is the saluation of thy friends more  
safely

safely placed, then in the hands of Christ: in what place shall the soule of thy friends more safely abide, then in the kingdome of Paradise: Heare what the Apostle saith of death: death is gaine: it is gain to haue escaped the increase of sin, it is gain to haue auoided worse things, it is gaine to haue past to better. If those whom thou hast left by death, were very deare, let God be dearer, which would haue them to be translated vnto himselfe: be not angry with the Lord, which hath taken away nothing, but that which he gaue, hee tooke backe his own, he hath not taken away thine.

7 Be not angry with the Lord, that he should aske, that which he gaue thee onely to loane. The Lord alone foreses the euils to come: therefore hee doth prouide for thine, least they should be wrapped in the disasters to come. Ther

that are dead in the Lord rest sweetly in their graues, when they that remaine alieue are grieuouſlie berred, in the very palaces of their kingdome.

8 If thou haſt loſt thy deare friends by death, beleene that hereafter thou ſhalt receiue them more deare : a ſhort ſpace of time doth ſeparate thee from them, bleſſed and ſecure eternitie ſhall ioyne thee againe together with them : for we doe hope on a moſt faithfull promiſe, that when wee goe out of this life, from whence wee haue ſent ſome of our friends befoze vs, we ſhall come to that life, where by how much they ſhall be better knowe vnto vs ſo much they ſhall be dearer vnto vs, and without the feare of any diſcenſion amiable.

9 The multitude of the heauenly ſpirits, ſhall receiue as many ſoules

soule as there shalbe, and as many as haue bene before vs, with great applause: here wee shall know the countenances of our owne nation, and talke together with them, here the sister shall goe with the brother, the sonnes with the parents, neither shall any euening shut vp their festiuall dayes.

10 Doe not therefore regard onely the time of forsaking, for that thy friends forsake thee in death: but also respect the time of restitution, when they shall be restored vnto thee in the resurrection. Where there is a firme faith of the resurrection, there is not the shape of death: but of rest rather.

11 The whole vniuersitie of things is a looking glasse of the resurrection. The light that sets daily, doth shine forth againe: the

herbs that are dead in the winter, doe reuiue in the spring: the Phoenix doth engender it selfe againe in death: the times begin where they are ended, the fruits are consumed, and doe returne: the seedes doe not rise by fruitfullie, vnlesse they be corrupted, and dissolued: all things are preserued by perishing: all things resume their shape out of death: what then is **G D D** to be thought to haue set forth such types vnto vs in nature in vaine: Shall nature be more mightie then **G D D** that promisseth the resurrection of our bodies.

12 Hee which quickeneth the graines of seeds which are dead and putrified, by which thou maiest liue in this world, will much more raise by againe thee, and thine, that thou mayest liue with them for euer.

13 God



13 God hath called thy beloved to his chambers, doe not enuie them their secure rest, shortly he will come the time of raising them vp againe. Thou perhaps diddest hope that thy friends before their death would be profitable members of the militant Church, but it hath pleased God that they should be members of the triumphant Church: it hath pleased God, let it also please thee. Thou perhaps didst hope that they should haue gotten the knowledge of diuers things before their death, but it hath pleased God that they should learne true wisdom in the heavenly vniuersitie, this hath pleased God, let it also please thee.

14 Thou perhaps didst hope, that thy friends before their death should first beene lifted out of the dust, and placed with princes: but  
it

it hath pleased G D D to associate them to the heavenly princes, the holy Angels : this hath pleased G D D, let it also please thee. Thou perhaps didst hope, that thy friends before their death should get together much riches: but it hath pleased G D D that they should see the pleasures of the heavenly kingdome : this hath pleased G D D, let it also please thee. O holy God, thou hast taken away that which thou hast given, thy holy name be blessed for ever.

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33 Meditation: Of the true  
rest of the Soule.

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*Domina mens nunc quiescit.*

The minde is quiet, that relies on God

**T**He soule oft times seeks her  
rest in transitorie and worldly  
things, but doth not finde it: wher-  
fore : because the soule is more  
worthy then al the creatures, ther-  
fore she cannot finde rest and peace  
in those viler things. All worldly  
things are vaine and transitorie :  
but the soule is immortall : how  
therefore should she finde true rest  
in them : All these things are  
earthly, but our soule is of an hea-  
venly beginning, how therefore  
should she be able to fulfill her de-  
sire in them : In Christ shee finds  
rest

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rest, hee can satiate and fulfill her desire.

1 Against the wrath of God, she rests in the wounds of Christ: against the accusation of Satan in the power of Christ: against the terrour of the law in the preaching of Christ: against her sinnes accusing in the blood of Christ, which speakes better before God, then the blood of Abel: against the terrour of death she is at rest, and trusts in the sitting of Christ at the right hand of the father.

2 And so our faith findes rest in Christ, but our charitie also findes the chiefest rest there. He which loues earthly things, hath not true rest, because earthly things themselves haue it not, neither can they sufficiently satiate the appetite of the soule, because they are all finite, but our soule being made after the Image of God, desires that

that infinite good, in whom are all good things.

3 As therefore our faith ought to relye on none of all the creatures, but on the onely merit of Christ: so our loue also ought to cleaue to no creature, no not to our owne selues: for the loue of our selues doth hinder the loue of God: and we ought to preferre the loue of God before all things.

4 Our soule is the spouse of Christ, therefore shee ought to cleaue to him alone: our soule is the habitation of God, therefore shee ought to giue place to him alone. Many seeke rest in riches, but without Christ there is no rest of the soule: but where Christ is, there is pouertie, if not indeede, yet in the affection. He the Lord of heauen and earth, had not where to lye down his head, and so would he commend and consecrate pouertie

tie vnto vs. Riches are without vs, but that which must make our soule at rest ought to be within vs: but to what shall our soule cleaue in death, when all things in the world are to be left: epyther riches forsake vs, or wee them, be rie often in our life, but alwayes in death: where therefore then shal the soule finde peace and rest: Many seeke rest in pleasures, but that may be the rest and quiet of the body for a while, but not of the soule: at length follows the companion of this pleasure, grieve and mourning.

5 Pleasures belong to this life, but the soule is not created for this lifes sake, because it is constrained to goe out by death: how therefore can the soule finde rest in pleasures: without Christ there is no rest of the soule, but what manner of life was the life of Christ: The  
greatest

greatest griefe, from the first time of his Natiuitie, enen to his death.

6 So hee that could truly esteeme of all things would teach vs, what wee were to thinke of pleasure. Many seeke rest in honours, but they are wretched which are constrained to want their rest vpon euerie change of the fauour of the people: honour is a good external, and most fleeting, but that which ought to giue rest to the soule, must be in our selues: what wilt thou speake more of humane praise and glorie, then of the praised picture of Apelles? Consider the corner wherein thou liest hid, how great is the proportion thereof to the whole prouince, to Europe, to the whole world, that is habitable.

7 That is the true honour which shall be bestowed hereafter  
of

of God vpon his chosen. The rest of a thing is in the end therof, neither doth a thing rest naturallie, but after it hath obtained his end and place, the end of the created soule, is God: seeing it is made to the Image of God, therefore she cannot be quiet and pacified, but in that her end, that is to say, in God.

8 As the soule is the life of the body, so god is the life of the soule: as therefore the soule liues truly, in which God dwels by spirituall grace: so the soule is dead, which hath not God dwelling in it: but what rest can there be to a dead soule: that first death, in sinnes, doth necessarily draw with it the second death of damnation.

9 Wee therefore which cleaues firmly in his loue vnto God, and enioyes inwardly the diuine consolation, outward euils cannot disturb



stirre his rest : in sorrow hee is  
ioyfull, in pouertie rich, in the tri-  
bulations of the world secure, in  
worldly troubles at tranquillitie, a-  
mongst the reproaches and contu-  
mels of men pacified, in death it  
selfe aliue. Hee cares not for the  
threatnings of tyrants, because he  
feeles inwardly the riches of Gods  
consolation.

10 In aduersitie he is not sad,  
because the holy Ghost doth com-  
fort him effectually within. He is  
not vexed in pouertie, because hee  
is rich in Gods bounty. He is not  
troubled with the rebukes of men,  
because he enioyes the pleasures  
of Gods honour. He cares not for  
the pleasure of the flesh, because  
hee accounts the sweetnesse of the  
spirit more acceptable. He seeks  
not the friendship of the world,  
because hee feeles the pleasures of  
God, who is kinde and friendly  
vnto

unto him. He doth not gaze after the earthly treasures, because he hath his chiefe treasure laid vp in heauen. He feares not death, because hee liues alwayes in God. He desires not greatly the wisdom of the world, because he hath the holy Ghost to teach him inwardly. He doth not feare lightning and tempests, burnings, and the overflowings of waters, the sad configurations of the planets, and the darknings of the lights of heauen, because being lifted vp aboue nature, he relies by faith on Christ, he liues in Christ.

11 Hee is not drawne away with the enticements of the world, because he heares in himselfe the sweeter voyce of Christ. Hee feares not the power of the Diuell, because hee feels the mercie of God. Hee is stronger  
which

which liues and ouercomes in him,  
then the diuell which in vaine  
doth goe about to overcome him.  
Hee followes not the enticements  
of the flesh, because living in the  
spirit hee feels the riches of the  
spirit: the quickening of the spi-  
rit doth mortifie and crucifie the  
flesh.

12 He feares not the diuell his  
accuser, because he knowes Christ  
to be his intercessor. The onely  
Lord our God, which is blessed  
for euer, the authour and giuer of  
this rest, grant vnto vs this true  
rest of our soule.

34 Meditation : Of an exercise  
of faith, out of the loue of  
Christ in the agonie of  
Death.

*Mibi gratia Iesu questus.*

The grace of Iesus is great gaine to me.

**S**EE, O Lord Iesus, how iniuri-  
ous I am to thy Passion : my  
heart is bered, and my soule is be-  
rie sad, because I haue no workes  
of mine owne, no merits, when  
notwithstanding thy passion is  
mine action, thy workes are my  
merits. I am iniurious to thy pas-  
sion, because whereas that is most  
sufficient : I doe yet doubtfullie  
seeke mine owne workes supplie-  
ment : now if I could finde righ-  
t cōsistence

teousnesse in my selfe, thy righteousnesse would profit me nothing, or surely I should not so much desire it: if I require the workes of the law, I shall be condemned out of the law.

1 But I know that I am now no more vnder the law, but vnder grace. I haue liued wretchedly, I haue sinned O holy Father against heauen, neither am I worthy to be called thy sonne, yet thou wilt not refuse to call mee seruant.

2 I beseech thee let not the most holy fruit of thy Passion be denied mee, let not thy bloud war dry and barren, but let it bring forth fruit in freeing my soule. My sins haue alwayes liued in my flesh, let them  
I beseech thee at length dye with mee: alwayes hitherto hath my flesh had dominion ouer mee, at length let the spirit triumph: let  
my

my outward man be subiect to rottenesse and woynes, that mine inward man may come forth vnto glozie : alwayes hitherto haue I obeyed the diuels suggestions, at length I beseech thee : let him be beaten downe vnder my feete.

3 Sathan is ready and doth accuse mee, but hee hath nothing in me, the shape of death doth affright mee, but death is the end of my sinnes, and the beginning of a holie life : now at length I can perfectly please thee, O my God, now at length I shall be confirmed in goodnesse and vertue.

4 The diuell terrifies me with my sinnes, but let him accuse him which hath vndertaken mine infirmities, whom the Lord hath smitten for my sinnes : my debt is verie great, neither can I pay any thing thereof, but I trust in the riches and benignity of my suertie,  
let

let him free me which became sure-  
tie for me, let him pay for mee,  
which hath taken my debt upon  
himselfe.

5 I haue sinned, O Lord, and  
my sinnes are very great, yet I  
will not commit that haynous sin  
to accuse thee of a lye, which testi-  
fiest by thy words, and deeds, and  
oath, that thou art satisfied for  
mine iniquities : I feare not my  
sinnes, because thou art my righ-  
teousnesse : I feare not mine ig-  
norance, because thou art my wise-  
dome : I feare not death, because  
thou art my life : I feare not er-  
rours, because thou art my trueth :  
I feare not corruption, because  
thou art my resurrection : I feare  
not the sorowes of death, because  
thou art my ioy : I feare not the se-  
ueritie of iudgement, because thou  
art my righteousness.

6 Let the dew of thy grace and  
p quicken

quickning consolation, be instilled  
into my thirstie soule. My spirit is  
drie, but shortly it shall reioyce in  
thee: my flesh languisheth and is  
withered, but shortly it shall ware  
greene: I am constrained to vn-  
dergoe corruption, but thou shalt  
deliuer me out of my corruption,  
which hast deliuered me out of all  
euils: thou hast created mee,  
how can the workmanship of  
thine owne hands be dissolued:  
thou hast redeemed me from all  
mine enemies, how then can death  
alone haue dominion ouer mee:  
thou hast spent thy bodie and thy  
bloud, and all that thou hast, yea,  
euen thine owne selfe, for my salua-  
tion, how then shall death detaine  
those things which are redeemed  
with so precious a price: thou art  
righteousnesse O Lord Iesus, my  
sinner shall not preuaile against  
thee: thou art the life and there-  
fore



urrection, my death shall not preuaile against thee : thou art God, Satan shall not preuaile against thee.

7 Thou hast giuen me the earnest of thy Spirit, therein I reioyce, therein I triumph, and most firmly beleeue, nothing doubting but it shall be granted me to enter into the marriage of the Lambe.

8 Thou art my wedding garment, most deare husband, which I haue put on in Baptisme, thou shalt couer my nakednesse, neither will I see the ragges of my righteousness to this precious and most faire garment : what is the righteousness of man, but a menstruous cloth : how then should I dare to see that abominable ragge to the most precious garment of thy righteousness ?

9 In this garment will I appeare before thy face in thy iudgement

ment, when thou shalt iudge the whole world in iustice and equitie. In this garment will I appeare before thy face in the heauenlic kingdome : this garment shall couer my confusion and shame, that it be remembred no more for euer.

10 There will I appeare glorious and holy in thy face, and this my flesh, this my body, shall be cloathed with most blessed glorie, I say with glorie euerlasting, and that shall endure world without end. Come Lord Iesus, and hee that loueth thee, let him say come.

35 Meditation : Of the fruit of  
true and earnest Repen-  
tance.

*Christus respicite clamat.*  
Our Saviour Christ cries vnto all,  
Repent.

**T**he foundation and beginning  
of an holy life, is wholesome re-  
pentance. For where there is true  
repentance, there is remission of  
sinnes, where there is remission  
of sinns, there is the grace of God,  
where is the grace of God, there  
is Christ, where is Christ, there is  
his merit, where is Christs me-  
rit, there is satisfaction for sinns,  
where is satisfaction for sinnes,  
there is righteousness, where is  
righteousnesse, there is a glad and  
quiet conscience, where there is

tranquillitie of conscience, there is the holy Ghost, where there is the holy Ghost, there is the whole holie Trinitie, where the holy Trinitie is, there is life eternall: therefore where there is true repentance there is life eternall.

1 Where true repentance is not there is neither remission of sinnes, nor the grace of God, nor Christ, nor his merit, nor satisfaction for sinnes, nor righteousness, nor a quiet conscience, nor the holy Ghost, nor the holy Trinitie, nor life eternall.

2 Why therefore doe we defer our repentance? why doe we cast it off till to morrow? neither to morrow, nor true repentance, are in the power of our strength, neither must we onely render an account of to morrow, but also of this day in iudgement. To morrow is not so certaine as destruction to the impenitent:

impenitent : God hath promised  
forgiuenesse to him that repents,  
but hee hath not promist him to  
morrowes day to repent in.

3 There is no place for Christs  
satisfaction, but in that hart where  
there is true contrition. Our sins  
make a separation betwixt God  
and vs, as witnesseth the Prophet  
Esay, but by repentance we return  
vnto him. Acknowledge and be  
sorrre for thy sinne, so shalt thou  
finde God pacified toward thee in  
his sonne. I blot out thine iniqui-  
ties, saith the Lord : therefore our  
sinnnes were written in the Court  
of heauen. Turne thy face from  
our sinnnes praves the Prophet :  
therefore God puts our iniquities  
in his sight.

4 Be thou turned vnto vs, O  
God, praves Moses : therefore our  
sinnnes doe seperate vs from God.  
Our sinnnes haue answered vs.

¶

complaines

complaines Esayas, therefore they doe accuse vs before the tribunall seate of Gods iustice. Clenſe me from my ſins prayes Dauid: therefore ſinne is a moſt filthy foulneſſe before God. Heale my ſoule, becauſe I haue ſinned againſt thee prayes the ſame Prophet: therefore ſinne is a diſeaſe of the ſoule. Whoſoeuer ſhall ſinne againſt me I will blot him out of my booke, ſaith the Lord: therefore for our ſinnes wee are blotted out of the booke of life. Caſt me not from thy face prayes the Psalmiſt, therefore for our ſinnes wee are caſt from God. Take not thy holy Spirit from me: therefore the holy Ghoſt is caſt out of the Temple of our hearts by ſins, as Bees are druen away with ſmoake, and Doves by ſtinke. Reſtore vnto me the ioy of thy ſaluation: therefore ſinnes doe bere the minde, and draw out the iuyce of the heart. The land is un-

seated by her inhabitants which  
haue transgressed the law, cries  
the Prophet Ely : therefore sin is a  
certaine contagious venome. Out  
of the depths haue I cryed vnto  
thee, O Lord, saith the Psalmist :  
therefore by our sinnes we are de-  
pressed euen vnto hell.

6 Sometime we were dead in  
sinne, saith the Apostle : therefore  
sinne is the spirituall death of the  
soule. By deadly sinne man killeth  
God : God is infinite and incom-  
prehensible goodnesse, therefore to  
lose God is infinite and incom-  
prehensible euill. Euen as God is  
the greatest good, so sinne is the  
greatest euill : punishments and  
calamities are not true euils, be-  
cause many good things are draw-  
en out of them : nay from thence it  
appeares, that they are also good,  
because they come frō the chiefest  
of good, that is to say, God, from

whom there can proceede nothing but good, they were in the chiefest of good, that is to say, Christ, but the chiefest of good doth not partake of that which is truly euill: they lead also to the chiefest of good, that is to say, eternall life: through his suffering Christ entered into his glorie, and through many tribulations Christians doe enter into life eternall.

7 The greatest euill therefore is sin, because it drawes vs away from the greatest good: as much as thou drawest nere to God, so much thou dost recede from sinne: as much as thou dost draw nere to sinne, so much thou dost depart from God. How wholesom a thing therefore is repentance, which recalls vs from sinne, and reduceth vs to God: Truly so great is sin, as he is great which is offended by the sin, but him heauen and earth cannot



cannot containe : againe, so great is our repentance, as he is great to whom we returne by repentance.

8 The sinner is accused of his owne conscience which he hath polluted, of his Creator whom he hath offended, of the fault wherein he hath transgressed, of the creature which he hath abused, of the diuell, whose instigation he hath followed : how wholesome therefore is repentance, which freeth vs from so great accusations?

9 Let vs hasten therefore, let vs hasten to so wholesome a medicine of so great a disease : if thou repent at thy death, thou dost not leaue thy sinnes, but thy sinnes leaue thee : thou shalt scarcely find any one that did truly repent him at his death, but that one theeſe on the crosse. Fourteene yeares haue I serued thee, said Iacob to Laban, it is time that I prouide for mine owne

owne house, and then if thou hast serued this world and this life so many yeares, is it not fit that thou begin to prouide for thy soule : euerie day our flesh heapes vp sins, euery day therefore let the spirit wash them away by repentance : Christ dyed that sinne should dye in vs, & wil we that that should liue and raigne in our hearts, whose life that he might take away, the sonne of God himselfe did suffer death.

II Christ doth not enter into the heart of man by grace, vnlesse Iohn Baptist make way for him by repentance. God doth not poure the oyle of his mercy, but into a vessell that is well contrite : the Lord doth first kill by contrition, that afterward he may quicken by the spirits consolation : hee doth first leade vs into hell by earnest griefe, that he might bring vs back out of hell by the saour of grace:

Elias

Elias first heard a great and strong wind, which ouerturned the mountaines, and tore the rocks, and after the winde an earthquake, and after the earthquake fire, but at length followed the still noise of a soft arie: so also terrour goes before the taste of Gods loue, and sadness before consolation. God doth not binde vp the wounds, vnlesse thou do first acknowledge & deplore them: God doth not couer them, vnlesse thou first detect them: hee doth not pardon them, vnlesse thou first acknowledge them: he doth not iustifie thee, vnlesse thou first condemne thy selfe: he doth not comfort thee, vnlesse thou first despaire in thy selfe, God bring to passe in vs this true repentance by his spirit.

36 Meditation : An exercise of repentance, out of the Passion of our Lord Christ.

*Patience in Christum.*

Behold the sufferings of our Saviour Christ.

**B**Ehold, O faithfull soule, the griefe of him that suffers, the wounds of him that hangs, the torments of him that dies vpon the Crosse. That head which is feared of the angelicall spirits is prickt with thicke thornes, the face which is fairer then the formes of men, is deformed with the spittle of the wicked : the eyes that are brighter

brighter then the sunne are darkened in death: the eares which heare the praises of Angels, are full of the outrageous mockings, & bitter scoffs of sinners: the mouth that utters heavenly sayings, and teacheth the Angels, is drenched with gaule and vinegar: the feet at whose footstole there is worship done, are fastned with nayles: the hands which haue stretched forth the heavens are stretched forth on the crosse: the body which is the most holy seate, and most pure habitation of the Deitie, is beaten and wounded with the Lance, neither remayned there any thing whole in him but his tongue, that hee might pray for those that crucified him.

I Wee that raignes in heauen with the Father, is most wofully afflicted of sinners on the Crosse. God dyes, God suffers, **G D D**  
poures

poures out his bloud, from the greatnesse of the price extreme of the greatnesse of perill : from the price of the remedie, extreme the danger of the disease. Surely, great were the wounds which could not be healed but by the wounds of that quicke and quickning flesh : surely great was the disease, which could not be cured but by the death of the Physitian.

2 Consider O faithfull soule, the burning wrath of God : after the fall of our first parent, his eternall, and onely begotten, and only beloued sonne became an intercessour : hee made intercession : by whom he made the heauens, and he the great Advocate of our saluation take the cause of vs poore wretches on himself, notwithstanding, as yet was not his wrath turned away : our Saviour put on our flesh vpon him, that the glory  
of

of the diuinitie, being communicated to our flesh, might expiate our sinfull flesh, that the medicinable force of his perfect iustice being communicated to our flesh, might wipe away the venomous qualitie of sinne, sticking in our flesh, and that grace might be giuen to our flesh: notwithstanding, as yet was not his wrath turned away. Hee translated our sinnes and the merits of our sinnes on himselfe: his bodie is bound, beaten, wounded, nailed, crucified, laide downe into the sepulchre: the bloud like vnto dew flowes most abundantlie through all his members as hee suffers, his most holy soule is sad beyond measure: nay, hee is sad euen vnto death: hee is subiect to the paines of hell: the eternall son of God cries out that hee is forsaken of God, hee poures out such a boundance of bloudie sweat, hee  
feels

feeles so great anguish, that hee wants the comfort of an Angell, which comforts all the Angels: he dyes which is the giuer of life to all the liuing.

3 What shall be done in a drie tree, if this be done in a greene? what shall be done to sinners, if this be done with him that is iust and holy? how shall he punish the sinnes of offenders, which was so fierce toward him that had not offended? how shall he endure that perpetually in his seruants, which he punisht so grieuouly in his son? what shall they suffer whom hee hath reprobated, if he suffer so great things whom he onely loueth? If Christ went not out without a scourge, that came in without sin, of how many scourges are they worthy which come into the world with sinne, liue in sinne, and goe out with sinne. The seruant reioy-  
seth



seth, while the son sorrowes grievously for his fault: the servant heapes up the wrath of his Lord, whiles the sonne labours so much for the appeasing and pacifying of the wrath of his father. O the infinite anger of God! O his unspeakable wrath! O the incalculable rigour of his iustice! Hee that is so fierce against his onely and most beloued sonne, which partakes of his owne essence, not for any fault of his, but because he makes intercession for his servant, what will he doe to that servant that persecures careleslie in sinnes and offences?

4 Let the servant feare and tremble, and be sad for his owne deserts, when the sonne is punished for the merits that are not his. Let the servant feare which doth not cease to sinne, when the sonne endures so much for sinne. Let the creature feare, which hath crucified his

his creator: let the seruant feare,  
which hath slaine his Lord. Let  
the wicked and sinner feare, which  
hath so afflicted the holy and iust.  
Let vs heare him crying out most  
clearly, let vs heare him weeping:  
he cryeth from the Crosse:

5 See man, what I suffer for  
thee: I crie vnto thee because I dye  
for thee: see the paines with which  
I am punished, see the nayles with  
which I am pierst, there is no  
griefe like to my griefe: when  
mine outward griefe is so great,  
mine inward plaint is more grie-  
uous, when I find thee so vngrate-  
full. Haue pittie, haue pittie, vpon  
vs, thou that onely dost take pit-  
tie, and turne our stonie hearts vnto  
thee.

37 Meditation : A consolation  
of the penitent, out of the Pas-  
sion of Christ: taken out  
of *Anselm* especiallie.

*Crux Christi nostra corona est.*

Christe thame is our glorie, and his Crosse  
our Crowne.

**A**ll the glorie of the godly is in  
the ignominie of our Lords  
Passion. All the rest of the godly  
is in the wounds of our Saviour,  
our life is in his death, our glorie  
in his exaltation. How great is  
thy mercie, O heauenly Father,  
almightie G O D : I could of-  
fend thee by my selfe, but I could  
not pacifie thee towards me by my  
selfe, therefore thou dost reconcile  
me

me to thy selfe in Christ.

1 See therefore O holy God, the sacrament of his flesh, and remitt vnto me the guilt of my flesh. Behold what thy good sorme hath suffered, and forget what thy euill seruant hath committed: my flesh hath prouoked thee to anger, but I beseech thee, let the flesh of Christ bend thee to mercie. Great is that which I haue deserued by mine iniquitie, but farre greater is that which my redæmer hath deserued by his pietie. Great is mine vnrightheousnesse, but much greater is my redæmers rightheousnesse: for by how much GOD is higher then man, so much my wickednes is inferiour to his goodnesse, as in qualitie, so also in quantitie.

2 All that I am by condition is thine, grant also that by loue it may be all thine. Thou that makest me to aske, make mee also to receiue.

receiue. Thou giuest vnto mee to  
saue, grant me also to finde. Thou  
teachest me to knocke, open there-  
fore vnto me that knockes. Of thee  
haue I to desire, of thee also let me  
haue the complement of my desire,  
thou hast giuen me to will, giue me  
also to doe thy will. O holy God,  
O iust iudge, if my sinnes be co-  
uered they are incurable: if they be  
seene they are detestable: they af-  
flict me with griefe, but they doe  
more terrifie me with feare. I be-  
seech thee, withhold not so true  
mercie, where thou doest acknow-  
ledge so true miserie. Thou findest  
here great sinne, let thy grace as  
yet be greater and more full. O  
holy father, I beseech thee poure  
not forth vpon mee thy wrath, see-  
ing for my sinnes thou hast alrea-  
die smitten thine owne sonne. Ho-  
ly Iesus free me from the wrath of  
God, which hast borne it vpon thee  
for

for me on the crosse. O holy spirit protect me with thy consolation against the wrath of GOD, which hast preached mercie to the contrite and penitent in the Gospel.

3 O holy God, O iust iudge, I finde no place into which I can flye from the face of thine anger. If I clumb vp into heauen thou art there, if I goe downe into hell, thou art there also, if I take the wings of the morning and dwell in the uttermost part of the sea, there also thine hand will lead, and thy right hand will lay hold on me. I will flye therfore vnto Christ, and will hide me in his wounds. O mercifull God, behold the bodie of thy sonne wounded on euery part, with wounds, and behold not the wounds of my sinne: let the blood of thy sonne wash me from all the spots of my sinne, heare his most ardent prayers offered vnto thee  
for

for the saluation of thine elect.

4 O holy God, O iust iudge, my life doth terrifie me, for being diligently sifted, it appeareth wholly to be eyther sin or barrenesse, and if any fruit be seene in it, so it is, that it is eyther fayned or imperfect, or somewaies corrupted, that it can eyther not please, or elsethat it doth altogether displease thine eyes. Surely my whole life is eyther in sin, and so damnable, or else vnfruitfull and so contemptible: but why doe I seperate vnfruitfull from damnable: for if it be vnfruitfull it is damnable: for every tree that bringeth not forth good fruit shall be cast into the fire, not only that tree that brings forth euill fruit shall be cast into the fire, but that also which brings forth no fruit.

5 The Goates do affright me,  
that stand at the left hand of the  
O iudge,

iudge, not because they haue done any euill, but because they haue done no good, they haue not giuen meate to the hungry, nor drinke to the thirſtie.

6 **D** therefore dzy and vnprofitable wood and worthy of eternall fire: what wilt thou anſwere in that day, when an account ſhall be required of thee, euen to the twinkling of an eye, of all the time of life that **G D D** hath lent thee, how it hath bin ſpent by thee: an hayre of thine head ſhall not periſh, nor a moment of thy time. **D** wofull ſtreights! of this ſide of thee ſhall be thy ſinnes accuſing, of that ſide iuſtice terrifying, vnder thee the horrible pit of hell gaping: aboue thee the angry iudge threatening, within thee thy conſcience burning, without thee the world flaming. The iuſt ſhall ſcarce be ſaued, the ſinner taken after this ſort



sort whither shall he turne him :  
to lye hid will be impossible, to ap-  
peare will be intolerable.

7 Whence therefore is the sal-  
uation of my soule : whence is the  
counsell : who is it which is called  
the Angell of the great counsell :  
it is euen Iesus himselfe, the same  
is the iudge betwene whose hands  
I tremble. Take heart, O my  
soule despaire not. Hope in him  
whom thou fearest, flye to him  
whom thou hast forsaken. O Ie-  
sus Christ for this thy name doe  
vnto mee according to thy name,  
looke vpon me poore wretch calling  
vpon thy name. If thou wilt admit  
me into the most broad bosome of  
thy mercie, it will not be the nar-  
rower for me. It is true O Lord,  
my conscience hath deserued dam-  
nation, and my repentance is not  
sufficient for satisfaction, but it is  
certaine that thy mercie doth ex-

350 *Friday Evening Prayer.*

ceed all transgression. In thee O Lord doe I put my trust, let mee not be confounded for euer.

*Friday Evening Prayer.*

O Heauenly God, and eternall Father, giuer of al good things and protector of them that loue thee, I yeeld most humble and hartie thanks, for thine inestimable benefits, not onely for keeping and preserving mee this day, but all my life, that neither my enemies haue preuailed against me as they sought and desired, nor any other misfortune, which in this world is incident to mankinde hath ouercome mee, but hast like a louing Father, and carefull puruey or giuen and provided for me all things necessarie hitherto for the sustentation of this mortall

mortal life, for which thine ineffable goodnesse and tender compassion, I cannot sufficiently praise thy holie name : most gracious Lord, forgive mine offences, which this day I haue committed and done against thy Almighty Maiestie, whether they be secret or open, whether they were done in youth, or at any time since : pardon them O God, for Iesus Christs sake, & grant mee thy grace to amend my life, and to returne vnfainedly vnto thy seruice. And for as much as I cannot breath without thy continuall protection and fauour, vouchsafe to extend thy louing kindnes & mercie vnto me thy wretched creature this night, that I may quietly take my rest, which thou hast appointed for refreshment of my wearied members, & hast ordained the night and darknesse, as a time conuenient to take the same in, and to cease

Q<sup>3</sup>

from

from my labours and daily affaires, grant vnto me O Lord, who am of my selfe neither of power to lye downe, nor being laide, able to rise vp, yet by thine especiall assistance and helpe in thy name, I may repose my selfe and lye downe, and receiue at thy mercifull hands, sweet and comfortable rest, not according to the greedinesse of my corrupt nature, but as shall be most expedient for the refreshing of my weake and feeble bodie. Furthermore, O Lord, in that thou knowest with what mortall foes mankinde is vn-cessantlly assaulted, both sleeping and waking, whose endeauours are alwayes seeking to entrap vs by some sinister meanes, with vaine delights, to exhale vs contrarie to thy holy will, whereunto wee are readie to incline and yeeld, not only in the light of day, but also in the darke and loathsome night, wherein all things

things are couered and hidden, and when the heauinelle of drowlie sleepe holdeth downe our vnderstanding, in which time of darknes, such as intend to worke mischief are most ready with diligence to execute their wicked deuises, I humbly entreat thine Almighty goodnesse O Lord, to preuent them in their euill imaginations; that in no wise they hurt me, and grant to my soule watchful and vigilant waking, that I fall into no danger, by yeelding to any euill. In the sleepe of my bodie, guard and defend me (O my God) that nothing hurt me this night, that fire consume me not, nor any thing belonging to me: keepe mee from vaprouided and sudden death, and preserue me by the watch of thy holy Angels. that I may take my rest in quiet vntill morning, and then giue my selfe to the finishing of my dueties, to the discharge of

my vocation, & fulfilling of thy wil  
vnto my liues end, for which thy fa-  
uour, and for all things else necessa-  
rie, for me & for al other for whom  
thou commandest vs to pray, as for  
all such as are in any kind of afflicti-  
on in bodie or minde for the testi-  
monie of thy trueth, that thou wilt  
strengthen and confirme them, and  
thy whole Church, in pure religion:  
for all such as are sicke or diseased  
that thou wilt eyther restore them  
to their former health, giuing them  
patience to beare thy chastisement,  
during thy heauenly will and plea-  
sure, or receiue them vnto thy selfe  
out of this miserable mortalitie: fi-  
nally, graunt vs all true repentance  
for our sinnes: blesse and defend  
our parents, brethren, sisters, kinf-  
folkes, neighbours, and all others  
whom thou wouldest wee should  
commend to thy fatherly protecti-  
on: wherefoeuer they remaine: and  
for

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*Friday Evening Prayer. 355*

for the more true and zealous  
calling vnto thee for these things,  
giue vs all grace in faith, to say  
that prayer, which thy sonne Iesus  
Christ hath taught vs, saying, *O our  
father which art in heauen, &c.*

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*Saturday Morning  
Prayer.*

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**O** Eternall God, and heauenly fa-  
ther, seeing that by thy great  
mercie, I haue quietly passed this  
night, grant I beseech thee, that I  
may bestow this day whollie in thy  
seruice, so that all my thoughts,  
words, and deeds, may redound to  
the glorie of thy name, and good  
example of others : and as it hath  
pleased thee to make the Sunne to  
shine

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shine vpon the earth, to giue externall light to my bodie : euen so vouchsafe to illuminate mine vnderstanding, with the brightnesse of thy Spirit, to direct me in the way of righteousness, so that what thing so euer I shall apply my selfe vnto my speciall care and purpose may be to walke in thy feare, and to serue and honour thee, looking for al my wealth and prosperitie to come from thine onely blessing, and that I may take nothing in hand, which shall not be agreeable to thy most holy will : furthermore, for my bodie and for this present life, that I may haue alwayes a further regard, that is, to the heavenly life which thou hast promised to thy children: in the meane season, that it may please thee, to preserue and defend mee both in bodie and soule, to strengthen me against all the temptations of the Diuell, and to deliuer  
me



me from all the perils and dangers that may happen to me, if I should not be defended with thy godlie power. And forasmuch as to begin wel, and not to continue is nothing; I beseech thee not onely to receiue me this day into thine holy protection, but also for the time of my whole life, continually increasing in me daily the good grace and gifts thereof, vntill thou shalt bring me to that happie state, where I shall fully and for euer be ioyned to thy Son Iesus Christ my Sauior, which is the true light of my soule, shining day and night perpetually, and to the end, I may obtaine such grace at thy hands, vouchsafe most mercifull father, to forget and forgiue all my sinnes, which I haue heretofore committed against thee, and for thine infinite mercies sake, to pardon the same, as thou hast promised to those that aske of thee with  
vnfained

vnfayned hearts; for whom as for my selfe, I make my humble petition vnto thee, in the name of thy Sonne, our Lord and Sauour Iesus Christ, in such sort as he hath taught vs, saying, *O our father which art in heauen, &c.*

38 Meditation : Of generall rules to liue godly.

*Pietas sapientia summa est.*

The chiefest wisdom is the feare of God.

**E**very day thou drawest more nere to death, to iudgement, and eternitie : thinke therefore euerie day how thou mayest stand in the seuer discussing of death and iudgement, and how thou mayest  
liue

live for euer. Wee must haue a straight care of all our thoughts, words, and deeds, because hereafter a strict account must be rendered of all our thoughts, words, and deeds. Thinke in the euening that death hangs ouer thy head this night, thinke in the morning that death hangs ouer thy head this day: defer not thy conuersion and good worke till to morrow, because to morrow is vncertaine, but death that hangs ouer thy head is alwayes certaine: nothing is a greater aduersarie to pietie, then deferring: if thou contemnest the inward calling of the holy Ghost, thou shalt neuer come to true conuersion: defer not thy conuersion and good deeds to thine age, but offer vnto God the floure of thy youth: age is vncertaine to a yong man, but certain destruction is prepared for an impenitent yongman:

no

no age is moze fit for the seruice of **G D** then youth, that flourisheth in strength both of bodie and minde.

1 Thou oughtest to vndertake an euill action for no mans fauour: for not that man, but **God** sometimes shall iudge thy life: therefore resolve that no fauour of men is to be preferred before the fauour of **God**: In the way of the **Lord**, we doe eyther goe forward, or goe backward, examine thy life therefore euerie day, whether in the studie of godlinesse, thou be proficient, or deficient.

2 To stand still in the way of the **Lord** is to goe backward, let it not delight thee therefore to stand still in the course of pietie, but studie alwayes to walke in the way of the **Lord**. In thy conuersation be kinde to all, grieuous to none, familiar to few: to **God-ward** line  
godly,

godly, to thy selfe chastly, to thy neighbour iustly : vse thy friend with sauour, thine enemy with patience, all with benciuolence, those whom thou canst with bencificence: Dye daily in thy life to thy selfe, and to thy vices, so in death thou shalt liue vnto God.

3 Let mercie appeare in thy affection, benignitie in thy countenance, humilitie in thy habit, modestie in thy dwelling, patience in thy tribulation. Alwayes thinke of three things that are past: the euill that thou hast committed, the good that thou hast omitted, the time that thou hast lost. Alwayes thinke of three things present, the shortnesse of this life present, the difficultie to be saued, the small number of those that are to be saued. Alwayes think of three things to come: death, then which nothing is more horrible, iudgement then

then which nothing is more terrible: the paines of hell, then which nothing is more intolerable.

4 Let thy euening prayers amend the sinnes of the day that is past: let the last day of the weeke, amend the faults of the dayes that went before. Thinke in the euening how many haue been cast headlong into hell that day, and giue God thanks that he hath granted thee a time of repentance.

5 Three things are about thee, of which let the remembrance neuer depart from thee. The eye that sees all, the eare that heares all, and the booke into which all things are written. God hath communicated himself wholly vnto thee, communicate thy self also wholly vnto thy neighbour: that is the best life which doth serue wholly for others: shew to thy superiour obedience and reuerence, to thine equal counsell

sell and help, to thine inferiour keeping and discipline.

6 Let thy bodie be subiect to thy mind, and thy mind vnto God. Betwayne thine euils that are past, lightly esteeme the good things present, and desire the good things to come, with the whole desire of thy heart.

7 Remember thy sin that thou mayest grieve for it : remember that thou mayest cease from it : remember Gods iustice , that thou mayest feare : remember Gods mercie, that thou doe not despaire. As much as thou canst withdraw thy selfe from the world, and addict thy selfe whollie to the seruice of God : thinke alwayes that chastitie is in danger in deights, humilitie in riches , pietie in worldly affaires. Desire to please none but Christ, feare to displease none but Christ. Alwayes pray God that he

he command what he will, and giue what he commands : that hee hide that which is done, that he gouern that which is to come. Such a one as thou wilt seeme to be, such a one also oughtest thou to be, for God iudgeth not according to the appearance, but according to the trueth.

8 In words take heede of babling, because the iudgement requires an account of euerie vaine word: thy workes, whatsoeuer they be, doe not passe away, but are cast as certaine seedes of eternitie: if thou sow in the flesh, of the flesh thou shalt reape corruption: if thou sow in the spirit, of the spirit thou shalt reape the reward of eternal retribution. The honours of the world will not follow thee after death, nor the heapes of riches, pleasures will not follow thee, nor the vanities of the world, but after the last date  
of



of thy life all thy workes will follow thee.

9 Such therefore as thou wilt be in iudgement, such appeare to day in the sight of God: esteeme not of the things that thou hast, but rather esteeme of the things that thou hast not: be not proud for that which is giuen thee, but rather be humbled for that which is denied thee: learne to liue, while as yet thou mayest liue: in this life eternall life is eyther gotten or lost, after death there remaines no time of working, but there begins the time of recompence: in the life to come working is not lookt for, but the retribution of workes.

10 Let holy Meditation bring forth in thee knowledge, knowledge compunction, compunction deuotion, let deuotion make prayer. A great good for the peace of the hart

is the silence of the mouth : by how much the more thou shalt be seperated from the world , by so much the more shalt thou be acceptable vnto God : whatsoeuer thou desirest to haue, aske it of GOD, whatsoeuer thou hast, attribute it vnto God : hee is not worthy of the things that are to be giuen, which doth not giue thanks for the things that are giuen, the course of graces cease, where there is not a resource of thanks.

II Whatsoeuer happens vnto thee, turne it into good: as often as prosperity happens vnto thee, think that there is mingled vnto thee matter of blessing and praising: as often as aduersitie befalls thee, thinke that it is an admonition of repentance and conuersion. Shew the force of thy power in helping, the force of thy wisdom in teaching, the force of thy riches in doing good.

god. Let not aduersitie break thee,  
neither let prosperitie lift thee vp:  
let Christ be the scope of thy life,  
whom follow in the way, that thou  
mayest attaine him in thy country.

12 In all things let this be thy  
greatest care, profound humilitie,  
and ardent charitie: let charitie lift  
vp thy heart vnto God, that thou  
mayest cleaue vnto him, let humi-  
litie depresse thy heart, least thou  
be proud. Esteeme God a father in  
clementie, a Lord in discipline: a  
father in milde command, a Lord  
in seuerie: loue him as a father,  
godlyly, feare him as a Lord neces-  
sarily: loue him because he wil haue  
mercie: feare him because he will  
not sin: feare the Lord and hope in  
him, acknowledge thy miserie, and  
proclaime his grace. O God which  
hast giuen vnto vs to will, grant  
vs also to performe thy will.

38 Meditation : Of louing  
God onely.

*Domino iungaris amore.*

Ioyne thy selfe fast vnto the Lord in loue.

**L**ast vp thy selfe, O faithfull  
soule, and loue that chiefeſt good  
in which are all things that are  
good, without which there is no o-  
ther true good. No creature can ex-  
atiate our will, because no creature  
hath in it perfect, but onely the par-  
ticipated good. A certaine little  
ſtreame of goodnes is deriued from  
the diuinitie to it, but the fountaine  
alwayes abides in God, wherefore  
then leauing the fountaine, wil we  
follow theſe little ſtreames : all  
the

the goodnesse that is in the creatures, is but a certaine Image and shadow of that perfect goodnesse which is in God, nay, which God himselfe is. Wherefore catching at the shadow, will we forsake the thing it selfe? The Dove which was sent out of the arke of Noah, could not on the sliding water find where her foote might rest, so our soule in the number of all things vnder the moone, cannot finde any thing which can fully replenish her desire, by reason of their great inconstancie and fragilitie.

1 Doth not he do iniurie to himselfe which loues any thing below his owne worth? But now our soule is more noble then all the creatures, because it is redeemed by the passion and death of Christ.

2 Wherefore then will it loue the creatures? is it not contrarie the maiestie into which God hath exalted

crated it : whatsoeuer wee loue,  
we loue it eyther for the might, or  
for the wisdom, or for the beautie,  
but what is mightier then God,  
what is wiser then God, what is  
more full of beautie then God : all  
the might and power of worldly  
kings is from him, and vnder him:  
all the wisdom of men compared  
to Gods wisdom, is but foolish-  
nesse : all the beautie of the crea-  
tures compared to that of God, is  
but deformitie.

3 If some most mightie King  
should deale by his embassadours  
about marryng with a Virgin of  
low estate and condition, should  
not that Virgin doe foolishly, if  
passing by that most potent King  
she should adhere to the poore em-  
bassadours and ministers of the  
King : so God by all that beautie  
of the creatures would call vs vnto  
himselfe, would stirre vs vp to the  
loue

loue of himself: why then doth our soule, whom her husband Christ desires, cleaue vnto the creatures which are as the embassadours of this spirituall mariage? The creatures themselves cry, why do you cleaue vnto vs? why doe you put the end of your desire in vs? wee cannot fill your appetite, go to the Creator of vs both: there can no reciprocke loue be hoped for from the creatures, no loue also begun towards vs from the creature, but God which is loue it selfe, cannot chuse but loue him that loues him, nay with his loue, he preuentis all our desires all our loue: how much therefore is he to be loued, which loued vs so much first of all? he loued vs when as yet we were not: for it is of the loue of God, that we are borne into this world.

+ He loued vs when wee were his enemies: for it is of the mer-

cic and loue of G D D, that he sent his sonne the redeemer. He loued vs when we were fallen into sinnes, for it is of the loue of God: that he doth not forthwith deliuer vs vnto death if we sinne, but expects our conuersion.

5 It is the loue of God, that besides our deseruing, yea, contrarie to our deseruing, hee doth translate vs to the heavenly habitations. Without the loue of God thou shalt neuer come to the sauing knowledge of him: without the loue of God, all knowledge is vnprofitable, nay, it is hurtfull. Wherefore doth loue exceede the knowledge of all mysteries: because this is also in the diuels, that but in the godly. Why is the diuel most unhappie: because he cannot loue the chiefest good. Wherefore on the other side is God most happy, and most blessed: because he  
loues



loues all things, hee is delighted in all his workes.

6 Why is the loue of God in this life not perfect in vs : because wee loue but as much as we know: but in this life we know onely in part, and in a darke saying : in the other life wee shall be perfectly blessed, because we shall loue God perfectly : wee shall loue him perfectly, because wee shall know him perfectly.

7 No man can haue hope of the perfect loue of God in the other world, that doth not begin to loue him in this world : the kingdome of God must begin in the heart of a man in this life, otherwise it shall not be consummate in the life to come. Without the loue of God there is no desire of eternall life, how then can he partake of the greatest good which doth not loue : which doth not

seeke : which doth not desire :  
Such as thy loue is, such art thou  
thy selfe , because thy loue doth  
change thee into it selfe : loue is  
the greatest bond, because the lover  
and the thing beloued are made  
one. What hath conioyned God  
the most iust, and forlorne sinners :  
What hath ioyned these things to-  
gether so infinitely distant be-  
twene themselves : infinit loue.  
Yet least the iustice of God should  
be appaired , the infinite price of  
Christ did come betwene. What  
as yet doth ioyn together God the  
creator, and the faithfull soule cre-  
ated , things infinitely distant :  
Loue. In the life eternall we shall  
be ioyned in the highest degree to  
G O D, why : because we shall  
loue him in the highest degree.

8 Loue doth vnite and change:  
if thou louest carnall things, thou  
art carnall : if thou louest the  
world,

world, thou shalt become worldly: but flesh and bloud shall not inherit the kingdome of God.

9 If thou louest God and heavenly things, thou shalt become heavenly. The loue of **G D D** is the charet of Elias, ascending into heauen: the loue of **G D D** is the pleasure of the miude, the Paradise of the soule, it excludes the world, it overcomes the diuell, it shuts hell, it opens heauen. The loue of **G D D** is that seale, with which God doth marke the elect and beleeuing. **G D D** in the last iudgement, wil acknowledge none for his which is not marked with this seale: for faith it selfe is not the onely true cause of our righteousness and saluation, vnlesse it shew forth it selfe by loue: there is no true faith, vnlesse there be a firme confidence, there is no firme confidence without the loue of

R ;

God :

God : the benefit is not acknowledged for which wee giue not thankses , we giue not thankses to him , whom we doe not loue.

10 If therefore thy faith be true, it will acknowledge the benefit of Christ thy redeemer, it will acknowledge , and it will giue thankses : it will giue thankses and it will loue.

11 The loue of God is the life and rest of our soule : when the soule departs by death , the life of the body dyes : when God departs from our soules through sinne, the life of the soule dyeth. As game, God dwelleth by faith in our hearts, hee dwelleth by loue in our soule , because the loue of GOD is poured out into the hearts of the elect by the holy Ghost : there is no tranquillitie of the soule, without the loue of God, the world and the diuill are her greatest

greatest perturbation, but God is her greatest rest: there is no peace of conscience, but in those that are iustified by faith: there is no true loue of G D D but in them which are affected with a filiall confidence in God. Therefore let there die in vs the loue of our selues, the loue of the world, the loue of the creatures, that there may liue in vs the loue of God which may begin in vs in this world, and may be perfected in that to come.

40 Meditation : Of the holy  
imitation of the life of  
Christ.

*Sit vita regula Christus.*

Let Christ be to thee a sure rule of life.

**T**He holy life of Christ is the  
most perfect patterne of Vertues : every action of Christ is also our instruction. Many would attaine Christ, but they refuse to follow him : they would enjoy Christ, but they would not imitate him. Learne of me, because I am meeke and humble in heart, saith our Saviour : vntlesse thou wilt be the disciple of Christ, thou shalt neuer be true Christian.

1 Let not onely the Passion of  
Christ

Christ be thy merit, but let also the action of Christ be the example of thy life. Thy beloved is white and ruddy: be thou also red with the asperision of the bloud of Christ, and white with the imitation of the life of Christ.

2 How dost thou loue Christ truly, if thou louest not his holy life? If ye loue me, saith our Saviour, keepe my precepts. He therefore that keepes not his commandments, doth not loue him. The holy life of Christ is a perfect rule of our life. One onely rule of the life of Christ is to be preferred before all the rules of Francis or Benedict.

3 If thou wilt be the adoptiue sonne of God, see how that onely begotten sonne had his conuersation. If thou wilt be a coheire of Christ, thou oughtest also to be the imitator of Christ. He that wil

line with vices, hath given himself  
ouer to the obedience of the diuel.  
But hee that will be with the di-  
uell, how can hee also be with  
Christ? To loue sinnes and vices  
is to loue the diuel, because all  
sinnes are of the diuel: how ther-  
fore can hee be a true louer of  
Christ, which is a louer of the di-  
uell? To loue God is to loue an  
holy life, because all holy life is  
from God: how therefore can hee  
be a louer of God, which is not a  
louer of an holy life? The triall of  
loue is the shewing forth of the  
worke, it is the propertie of true  
loue to obey him that is beloued,  
to will the same with him that is  
beloued, to thinke the same things  
with him that is beloued: if there-  
fore thou louest Christ truly, thou  
wilt shew thy selfe obedient to his  
commandements, thou wilt loue an  
holy life with him, and being re-  
mued



nued in the spirit of thy mnde, thou wilt thinke on heauenly things.

4 Eternall life is in the knowledge of Christ, but he that loues not Christ, doth not also know him: he which loues not humilitie, chastitie, meeknesse, temperance, charitie, doth not also loue Christ, because the life of Christ was no other thing, but humilitie, chastitie, meeknesse, temperance, charitie. Christ saith, that hee doth not know them which doe not fulfill the will of his father, therefore also they know not Christ, which doe not the will of the heauenly Father.

5 But what is the will of the father? Euen our sanctification saith the Apostle. Hee is not Christs, which hath not the spirit of Christ: but wheresoeuer the holy Ghost is, there he is present with his gifts and fruits: But  
what

what are the fruits of the spirit :  
Loue, ioy, peace, lenitie, benignitie,  
goodnesse, faith, meeknesse, temperance.  
Euen as the holy Ghost did rest vpon Christ, so he  
doth also rest vpon all those, which  
are in Christ by true faith, because  
the spouse of Christ doth abound  
in the smell of the oymments of  
Christ.

6 Hee which cleaueth to the  
Lord is one spirit with him. Euen  
as the carnall knot of the man and  
wife maketh of them one flesh : so  
the spirituall coniunction of Christ  
and the faithfull soule, maketh of  
them one spirit.

7 But where there is one spirit,  
there is the same will : where  
is the same will, there are also the  
same actions. He therefore which  
doth not conforme his life to the  
life of Christ, is conuincd that he  
neither cleaues vnto the Lord, nor  
hath

hath the spirit of Christ. Is it not meete and iust, that all our life be made confozmable vnto him, which out of his loue hath conformed himselfe whollie vnto vs? God manifesting himselfe in the flesh, hath set forth vnto vs the crampie of an holy life, least any one refusing an holy life, should betake himselfe to the excuse of the flesh. No life is more pleasant and quiet then Christs life, because Christ is true God, but what is more pleasant or more full of tranquillitie then God, as who is the chiefest god? the life of the world brings short ioy, but drawes with it steruall sadnesse.

¶ To whomsoever thou confozmeest thy selfe in thy life, to him also shalt thou be confozmed in the resurrection, if thou beginnest here to confozme thy selfe to the life of Christ, thou shalt also more fully  
be

be conformed vnto him in the resurrection: if thou conforme thy selfe to the diuell by harnous wickednes, in the resurrection thou shalt be conformed vnto him by grieuous torments.

9 He which wil follow me, let him deny himselfe, saith our Saviour, and let him take vp his crosse daily. If in this life thou deny thy selfe, Christ in the iudgement will acknowledge thee to be his. If for Christ in this life thou renounce thine own honour, thine owne loue, thine own will, Christ in the life to come, will make thee partaker of his honour, of his loue, of his will. If in this life thou art partaker (Crucis) of the Crosse, in the life to come thou shalt be partaker of (æterna lucis) of the eternall light: if in this life thou art partaker of tribulation, in the life to come thou shalt be partaker of  
the

the consolation : if in this life thou art partaker of persecution, in the life to come thou shalt be partaker of the most large retribution.

10 He that confelleth mee in this world saith Christ. I will also confesse him before my Father which is in heauen : but wee ought to confesse Christ not onely in the profession of doctrine, but also in the conformitie of life, so at length he shall acknowledge vs for his in iudgement. Whosoever shall deny me before men, I will also deny him before my Father which is in heauen.

11 Christ is not onely denyed in words, but also much more in a wicked life. Him therefore which denies Christ in his deedes in this world, will Christ deny in deedes in the iudgement. He is not a christian which hath not the true faith of Christ : but true faith doth graft

graft vs into Christ the spirituall Vine, as it were branches: euerie branch in Christ that beares not fruit, the heauenly husbandman takes away: but hee which abides in Christ, and in whom Christ dwels by faith, this man brings forth much fruit. That branch is not in the Vine, which doth not draw nourishment out of the Vine: that soule is not in Christ by faith, which drawes not the spirituall moisture of charitie out of Christ by faith. Conforme vs to thy life, O good Iesus, in this world, that we may be fully conformed vnto it in the world to come.

41 Meditation : Of the pure-  
nesse of the Consci-  
ence.

*Mens recta conscientia vita est.*

A guiltlesse Conscience is even life it selfe.

**I**F all thine actions haue the  
greatest care of thy conscience :  
If the diuell entice thee to any sin  
feare the inward iudgement of thy  
conscience: If thou fearest to sinne  
in the presence of other men, much  
more let thine owne conscience re-  
call thee from sinne : the inward te-  
stimonie is of greater force then  
the outward : although therefore  
thy sinnes escape the accusation of  
all men, yet they can neuer escape  
the inward testimonie of thy con-  
science : Conscience shall be a-  
mongst

mongst those booke which the Apocalyps doth testifie, that they shall be hereafter opened in iudgement : the first is the booke of Gods all knowledge, in which shall shine forth manifestly, the daedes, the words, the thoughts of all men whatsoeuer : the second booke is Christ, which is the booke of life, in this whosoener shall be found written by true faith, he shall be conuayed of the Angels into the Court of heauen : the thirde booke is the Scripture, according to the rule whereof our faith and workes shall be iudged : the word which I haue spoken, saith our Saviour, shall iudge them in the last day : the fourth booke contains the outward testimonies of the prece, which in the day of iudgement shall receiue vs into the euerlasting habitations : the fift booke contains the inward testimonie of  
our



our conscience, because our conscience is the booke in which all our finnes are written: the conscience is a great volume, in which all things are written with the pensil of truth: the damned shall not be able to deny their finnes in iudgement, because they shall be convinced by the testimonie of their owne conscience: they shall not be able to flye from the accusation of their finnes, because the tribunall of their conscience is within them.

1 A pure conscience is the most cleare looking glasse of the soule: an uncleane sight cannot behold the brightnesse of the true light. Hence saith our Saviour, blessed are the pure in heart, because they shall see God.

2 As the faire and cleane face of man is acceptable to the sight: so a pure and cleane conscience is accepted

accepted before the eyes of God,  
but a putrified conscience begets  
the neuer dying wormes.

3 Therefore in this life present wee must feele and strangle the worrne of conscience, and not cherish it to immortalitie: to amend this booke all the other were inuented: what profits great science, if there be an impure conscience: thou shalt be iudged, when the time comes, before the Throne of GOD, not out of the booke of science, but out of the booke of conscience: If thou wilt write this booke aright, write it according to the example of the booke of life: the booke of life is Christ: let the profession of thy faith be conformed to the rule of the doctrine of Christ: let the leading of thy life be conformed to the rule of the life of Christ.

4 Thy conscience will be good,  
if

if it hath purenesse in thy heart,  
trueth in thy mouth, and honestie  
in thy actions. Use thy conscience  
for a light in all thine actions, for  
it will thoroughly shew what are  
the good actions in thy life, and  
which are the bad: syle this iudge-  
ment of conscience, in which one  
and the same is the guiltie, the wa-  
ger of law, the witnesse, the iudge,  
the torturer, the prison, the whip,  
the executioner and hangman:  
what escaping can there be  
here, where the same that accu-  
seth is the witnesse, and nothing  
can be hidden from him that iud-  
geth: what profiteth it thee, if all  
praise thee, and thy conscience ac-  
cuse thee: what can it hurt thee, if  
all derogate from thee, and thy con-  
science alone defend thee: this  
iudge alone is sufficient for euerie  
man to accuse him, to iudge him,  
to condemne him: this is an vn-  
corrupt

corrupt iudge, neither can hee be  
wonne with prayers, nor corrup-  
ted with gifts: whither so euer  
thou goest, wheresoeuer thou art,  
thy conscience is alwayes with  
thee, bearing with it what so euer  
thou hast put into it, whether it be  
good or euill: this keeps for a man,  
and restozes to him when hee is  
dead, the charge which it receiued  
to be kept: so they of a mans owne  
house are his enemies indeed, so in  
thine owne house, and of thine owne  
familie, thou hast thine accusers,  
observers, torturers. What pro-  
fiteth it to liue in the plenty of all  
abundance, and to be tormented  
with the scourge of conscience:  
the fountaine of mans felicitie, and  
misericie is in the very mind: what  
doth it profit him that is afflicted  
with a burning feuer, to be placed  
in a golden bed: what doth it pro-  
fit him that is tormented with the  
firebrands

firebrands of his conscience to reioyce in the aboundance of outward felicitie : As great a care as thou hast of eternall saluation, so great also let thy care be of conscience: for when a good conscience is lost, faith is lost, when faith is lost, the grace of God is lost, when the grace of God is lost, how can we hope for eternall life? Such as is the testimonie of thy conscience, such a iudgement shalt thou expect from Christ. The sinners when none accuse them or bring any thing into the midst against them, they themselves shall be made their owne accusers.

5 As a drunken man, when he stouls in much wine, feels no hurt of the wine, but afterwards when he is raised vp from his drowsines and sleeping, he feels the commodities of drunkenness: so sin also, vntill it be finished doth dar-  
ken

ken the minde, and as it were a thick cloud both shadow the brightnesse of true iudgement: but then at length the conscience riseth vp, and gnawes more grievouſlie then any accuſer: there are three iudgements, the iudgement of the world, the iudgement of thy ſelfe, and the iudgement of God.

6 But as thou canſt not escape the iudgement of GOD, ſo alſo thou canſt not escape the iudgement of thy ſelfe, although ſometime thou escape the iudgement of the world: no walles do hinder that this witneſſe ſhould not ſee thine actions. What excuſe ſhall be able to defend thee, when the inward accuſation doth condemne thee: the peace of conscience is the beginning of life eternall, thou ſhalt take more true and pleaſant ioy of a good conscience in diſtreſſe, then of a bad conscience amongſt  
all

all worldly delights : against all  
the backbiting of ill-willers thou  
mayest confidently turne the ex-  
cuse of conscience : aske thy selfe of  
thy selfe, because thou knowest thy  
selfe farre better then any other  
man : In the last iudgement what  
will other mens false praises a-  
uaile thee, or what will other mens  
false backbitings hurt thee : thou  
shalt stand or fall to Gods or thine  
owne iudgement, thou shalt not  
stand or fall to other mens testi-  
monie. The conscience neuer shall  
end, even as the soule neuer hath  
end: the paines of hell shall so long  
presse down the damned, as the ac-  
cusation of conscience shall endure:  
no outward fire doth so greatly af-  
flict the body, as this inward flame  
doth grievously burne the soule :  
eternall is the soule which is bur-  
ned: eternall is the fire of consci-  
ence which burneth : no outward



s.ourges

scourges are so grieuous to the bodie, as these inward wounds are tormenting to the soule: fye therefore the guilt of sinne, that thou mayest escape the torment of conscience: blot out thy sins by true repentance out of the booke of conscience, that they be not read in iudgement, and the voyce of Gods sentence be to be feared of thee: put out the worme of conscience by the heate of deuotion, least the gnawing thereof bring forth vnto thee eternall horrour: quench this inward fire by the teares, that thou mayest fee'le the pleasures of the heauenly cooling. O Lord, grant that we may war a good warfare: fight a good fight, holding the faith and a good conscience, that at the last we may come safe and sound to the heauenly countrey.



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42 Meditation : Of the properties of true Charitie.

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*Sanctos delectio signat.*

The marke whereby to know the Saints  
is Loue.

**T**True and sincere charitie, is the constant propertie of the godly: there is no Christian without faith, and no faith without charitie: where there is not the shining of charitie, there also is not the heate of faith: remoue light from the sunne, and thou mayest remoue charitie from faith.

1 Charitie is the outward act of the inward life of a Christian man: a dead bodie is without breathing, so dead faith is without  
§ 2 loue.

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loue. Hee is not Christs, which hath not the spirit of Christ: hee hath not the spirit of Christ, which doth not shew forth the gift of charitie, because the fruit of the spirit is loue: a good tree is not knowne, vnlesse it be seene to bring forth good fruits: Charitie is the bond of Christian perfection, as the members of the body are ioynded together by the spirit, that is, the soule, so the true members of the mysticall body, are vnitied in the bond of charitie through the holy Ghost.

2 In the Temple of Salomon all things were laid ouer with gold within and without: so in the spirituall Temple of G D D, all things are adorneed with charitie within and without. Let charitie moue the heart to compassion: let charitie moue the hand to liberalitie: compassion is not sufficient, if there be not also outward liberalitie:

tie : outward liberalitie is not sufficient, if there be not also inward compassion: faith receiues all from God : Charitie on the other side giues all to his neighbour : by faith we are made partakers of the diuine nature, but **G O D** is charitie.

3 Therefore where charitie doth not shew it selfe outwardly, let no man beleene that there is faith within. No man beleeueth in Christ, which doth not ioue Christ, no man loues Christ, but he which also loues his neighbour. He doth not as yet with true confidence of heart apprehend the benefit of Christ, which denies a due office to his neighbour.

4 That is not a good worke indeed which proceedes not of faith, neither is that a good worke indeed which proceedes not of charitie : charitie is the saxe of all vertues:

there is no good fruit, but that which springs of the roote of charitie: Charitie is the spirituall taste of the soule: for this alone doth season all that is good, all that is hard, all that is full of aduersitie, all that is laborious, the taste of charitie also doth make death most sweet, because loue is stronger as death, nay stronger then death, because loue brought down Christ to death: loue also doth stirre vp those that are truely godly, that they doubt not to dye for Christ.

5 All the workes of God doe proceede of loue, yea, euen punishments themselves: so let all the workes of a Christian man proceede out of charitie. In all the creatures God hath set before vs a looking glasse of loue. The sunne and the starres doe not shine for themselves, but for vs. The hearbs doe not purge themselves but our bodies.

bodies. The ayre, the water, the brute beasts, and all the creatures serue man: so doe thou also giue thy selfe wholly to good to thy neighbour.

6 The knowledge of tongues doth not profit without loue, because without loue, the knowledge of tongues puffeth vp, but loue edifyeth: The knowledge of mysteries doth not profit without loue, because mysteries are also knowne to the diuelli, but loue is onely the true propertie of the godly. Faith also that remoues mountaines doth not profit without loue, because such a faith is onely a miraculous, not a sauing faith.

7 Charitie exalts the gift of working myzacles, because that is the indubitate note of true Christians, this is sometimes granted to the wicked. It profits not to distribute all our substance to the

poze, if there be no charitie, because the outward action is hypocriticall if there be not inward loue.

8 The riuers of beniflicence profit not, if they spring not out of the fountaine of charitie. Charitie is patient, because no man is easily angry with him whom he loues truly. Charitie is bountifull, for he which hath giuen his heart, the cheefest good of his soule, through loue, how should he deny the outward things which are nothing so good? Charitie enuies not, because shee holds other mens goods as her owne: charitie doth not frowardly, because no man doth easily hurt him whom hee loues truly and from his soule: charitie is not puffed vp, because by loue we are made the members of one body, but one member doth not preferre it selfe before another: charitie doth not behaue

behaue it selfe vncomely, because it is the propertie of an angry man to behaue himselfe vncomely, but charitie is the brydle of anger, charitie doth not seek those things that are her owne, because that which one loues he prefers before himselfe, and seekes the good thereof more then his owne: charitie is not prouoked, because all anger is out of pride, but charitie casts it selfe below others: charitie doth thinke no euill, because it is manifest that a man doth not truly loue him against whom hee is knowne to plot euill: charitie reioyceth not in iniquitie, because charitie makes other mens misery her owne: charitie endureth all things, it beleueth all things, it hopeth all things, it sustaineth all things, for that which charitie desires to haue done to it selfe, she refuseth not to doe to others: the

tongues shall cease, prophesyings shall be abolisht, and knowledge shall vanish away, but charitie shall not cease, but the imperfection thereof shall be compleat in the life to come, and the perfection thereof shall be increased in the life to come.

9 God commanded two altars to be set vp in the Tabernacle, the fire from that without was translated to that within: God hath gathered together a two-sould Church, militant and triumphant: the fire of loue in time to come shall be translated from the militant to the triumphant.

10 Thinking on these things, (O deuout soule) apply thy selfe to holy charitie: whosoever is thy neighbour, he is the man for whom Christ would dye. Wherefore then dost thou deny to lay out thy loue on thy neighbour, when Christ did  
not



not doubt to spend his life for him? If thou louest God truly, thou oughtest also to loue his image: we are all one spirituall body, therefore let there be one spiritual mind of vs all. It is an vnjust thing, that they should be at difference in the earth, who sometimes must liue together in heauen: while our mindes agree in Christ, let our wils also be conioyned: we are the seruants of one Lord, it is not meet that we should be at difference betwene our selues: that member in the body is dead, which doth not feele the affection of another: let him not esteeme himselfe a true member of the mysticall bodie of Christ, which is not grieved with another member that suffers.

11 There is one God the Father of all, whom being taught of Christ, thou doest daily call father: how shall hee acknowledge thee

thee his true sonne, vnlesse thou againe acknowledge his sonnes for thy brothers : loue the man that is commended vnto thee of God, if he be worthy, because hee is worthy whom thou louest: but if he be vnworthy, loue him therefore, because GOD is worthy, to whom thou shouldest obey: by the loue of man, thine enemy, thou art shew'd to be the friend of GOD: attend not what man may doe vnto thee, but regard what thou hast done vnto God: attend not what iniuries thine enemy doth thee, but regard what benefits hee confers vpon thee which commands thee that thou loue thine enemy. We are neighbors in the condition of our earthly natiuitie, we are brethren in the hope of the heauenly inheritance, let vs therefore loue one another. Kindle in vs (O God) the fire of charitie by thy spirit.

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43 Meditation: of the studie of  
Chastitie.

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*Christi mensa est, cubicula.*

The chaste soule is a chamber fit for  
Christ.

**H**E that will be the true disciple  
of Christ, ought to giue him-  
selfe to holy chastitie. The most  
bountifull God is a chaste and pure  
spirit, him thou oughtest to call  
vpon with chaste prayers. A cer-  
taine wise man said, that chastitie  
of the body, and sanctitie of the  
soule, are two keyes of religion  
and happinesse.

I If the body be not kept pure  
and unspotted from whoredome,  
the

the soule can hardly be feruent in prayer. Our bodie is the temple of the holy Chest, wee must take great heede th it we defile not this holy habitation of the holy Chest: our members are the members of Christ, wee must take heede, that wee take not the members of Christ, and make them the members of an harlot.

2 Let vs cleaue vnto the Lord by faith and chastite, that we may be one spirit with him: let vs not cleaue vnto an harlot, least we be made one bodie with her. The Sodomites burning in lusts were stricken of the Lord with blindness both corporall and spirituall: the same as yet this day is the punishment of vncleane men. The lusts of the Sodomites were reuenged with fire and brimstone that came downe from heauen: so God will torment the heat of that  
cull

euill concupiscence in whoremongers, with eternall fire: this fire is not put out, but the smoke of the torments doth ascend throughout all ages: without, that is to say, of the heauenly Ierusalem, are dogs, that is to say, impure and libidinous men.

3 Christ doth wash vs with his precious blood in Baptisme, we must take great heed, that we defile not our selues, with vncleane lusts. By the guidance of nature it selfe, wicked men doe blush to commit such haynous sinnes in the sight of men, and yet they are not ashamed to commit them in the sight of God and the Angels: no wals doe hinder the eyes of God, which are brighter then the sunne: no corners do exclude the presence of the Angels: no withdrawing places doe take away the inward testimonie of the conscience, this

is a wonderfull thing, that the heat of lurrarie doth ascend as it were to heauen, when as yet the sinke thereof doth descend to hell : that short pleasure will bring forth eternall paine : it is but a momentanie thing that delighteth, it is eternall that tormenteth : short is the pleasure of fornication, perpetuall is the punishment of the fornicator.

4 Let the remembrance of him that was crucified, crucifie in thee thy flesh : let the remembrance of hell extinguishe in thee the heate of concupiscence : let the teares of repentance extinguishe in thee the heate of lust. Let the loue of God kill thy flesh, least carnall loue deceiue thee. Thinke that the desire of lust, is full of anxiety and folly, the act of abomination and ignominie the end of sorrow and shame. Look not on the flattering face of  
the

the Diuell, when he enticeth thee to lust, but his pricking taylor when hee flies from thee: thinke not on the short pleasure, but rather on the eternall damnation.

5 Loue the knowledge of the scriptures, and thou shalt not loue the vices of the flesh: be alwayes doing somewhat, that when the tempter comes he may finde thee busied.

7 Hee deceiued Dauid in idlenesse, he could not deceiue Ioseph in his businesse. Thinke on death that hangs ouer thy head at all houres, and thou shalt easily despise all the pleasure of the flesh. Loue temperance, and thou shalt easily overcome euill concupiscence: the belly that is hot with wine, doth quickly scorch ouer into lust: chastitie is endangered in dainties: if therefore thou feede thy flesh with unmoderate dainties,

ties, thou nourishest thine owne enemye. So must the flesh be nourished that it may serue thee: so must it be tamed, that it be not proud.

8 Thinke on the terrour of the last iudgement, and thou shalt easily extinguishe the heate of lust: the secrets of hearts shall be reuealed, how much more the deedes that were committed in secret: an account must then be rendered of vnprofitable words, how much more of filthy speeches: an account must be giuen of filthy words, how much more of vncleane deedes: as long as thy life hath bene, so long shall thy accusation be: as many as thy sinnes haue bene, so many shall be thine accusers: those thoughts, which with vs are common, will not abide in the discusling.

9 What therefore doth it profit



fit thee, that thy whoring should be hid for a time before men, when in the day of iudgement it must be revealed to all mens eyes : what doth it profit thee to escape the iudgement of an earthly iudge, when as yet thou canst not escape the tribunall of the iudge that is above : thou canst not corrupt this iudge with gifts, for hee is a most iust iudge : thou canst not overcome him with prayers, for he is a most severe iudge : thou canst not escape out of his prouince and iurisdiction, for he is a most mightie iudge : thou canst not deceiue him with vaine excuses, for hee is a most wise iudge : thou canst not appeale from the sentence that hee giues and promulges, for he is the supream iudge: there wil be truth in the inquisition, opennesse in the publication, sinceritie in the execution.

10 There,

10 Therefore, O deuout soule vnto God, let the terrour of this iudge be euer before thee, so the heate of lust shall not deceiue thee: be thou the rose of charitie, the violet of humilitie, and the lillie of chastitie: learne humilitie of Christ thine husband, learne chastitie also of him: great is the dignitie of chastitie, which was consecrated in the bodie of Christ: great is the dignitie of chastitie, because it makes a man to liue in the flesh, besides the flesh.

11 As nothing is more vile then to be overcome of the flesh, so nothing is more glorious then to overcome the flesh. Neither are outward whoredomes onely to be auoided, but also impure thoughts, because G D D is not onely the iudge of our exteriour actions, but also of our interiour cogitations. Pietie is oftentimes hurt with the countenance,

countenance, chastitie is oftentimes hurt with the eyes: heare what the trueth saith, he that lookes vpon a woman to lust after her hath committed fornication already with her. As hard as the fight is here, so glorious is the victorie: it is an hard thing to quench the burning of lust, it pricks on those that are not ripe of age, it sets yong men on fire, it wearies the old men and decrepit, it despiseth not cottages, it feares not palaces: but as hard a thing as it is to fight here, so glorious a thing it will be to triumph here: the first assaults must be represt, neither is the fuell of euil cogitations to be put vnto this flame.

12. The Apostle, when he sets downe how he must wraastle with all vices, against fornication hee commands not fight, but flight: flye, saith he, fornication: for euen  
as

as a strange begger comes vnto vs with fained simplicitie, that hee may deceiue vs : if we doe not admit him, he goes away, if we suffer him to enter, hee becomes a guest, he gathers strength, at last if we agree thereto, hee becomes a maister : so the motions of euill concupiscence doe pricke vs, if we giue them not kind entertainment they depart: If thou wilt not haue this enemy to rule ouer thee, receiue him not into the house of thine heart. Conserue vs, O God, in sanctitie of soule, and chastitie of bodie.

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44 Meditation : Of the foundations of Christian Patience.

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*Tandem Patientia vi Trix.*

At length our patience will the conquerour be.

**R**est thee, O deuout soule, and patiently beare the Crosse that is laid vpon thee. Thinke on the Passion of Christ thine husband. He suffered for all, of all, in all. He suffered for all, euen those which contemne that his precious passion, and trample on his bloud nefariously with their foete. We suffered o<sup>r</sup> all. Of his heavenly father, he is deliuered, bruised, left  
of

of his beloued disciples he is forsaken : of his owne peculiar people the Iewes hee is reiected , which preferre the theefe Barrabas before him : of the Gentils he is crucified : he beares the sinnes of all men therefore also he is afflicted of all men. He suffered also in all. His soule is heaue euen vnto death, and pressed downe with the feeling of Gods iudgement, cryes out that shee is forsaken of God : all his members do sweat out bloud, his head is crowned with thornes, his tongue tastes a bitter cup, his hands and his fete are boared through with nayles, his side is wounded, his whole bodie is scourged and stretched forth on the crosse : he suffered hunger, thirst, cold, contempt, pouerty, reproches, wounds death, the crosse. Now how must a thing were it, that the Lord should suffer, and the servant reioyce?

ioy: how vniust a thing were it, that our Saviour should be grievously punished for our sinnes, and that wee should still take pleasure in them: how vniust a thing were it, that the head should be afflicted, and the rest of the members should not grieue together with it: nay, rather as it behoued Christ, by his Passion, to enter into the heavenly glorie, so also it behoues vs by many tribulations to enter into the kingdome of heauen.

I Thinke also on the large reward. The sufferings of this time are not worthy of the glorie that is to come: how great so euer our suffering be, it is but temporall, nay sometimes but for a day, but that glorie is eternall. God doth diligently obserue all our aduersities, and will one day bring them into iudgement: how filthy a thing will it be therefore in that most

I

glorious

glorious meeting of the world, to be seene without the ornaments of the crosse and sufferings. Hee also will wipe away all teares from the eyes of those that are his.

2 **H**appie teares, which the hand of such and so great a Lord shall wipe away! **H**appy crosse, which shall finde his reward in heauen!

3 **D**avid was not ten whole yeares in banishment, but fortie in the kingdome: here is prefigured the shortnesse of sufferings, but the eternitie of the glory following. It is but a moment of time in which the Saints are exercised by the crosse, the mercies are euerslasting, by which they are gathered together, and so surely to the mornings sorrowes, succede the euening's ioyes. Think moreover on the tribulation of all the Saints.



4 Behold Iob mourning on the dunghill, Iohn hungering in the wilderness, Peter stretched out on the crosse, Iames beheaded of Herods sword.

5 Behold Mary the blessed mother of our Saviour standing vnder the crosse of her sonne, which beares the type of the church, the spirituall mother of the Lord.

6 Blessed are ye, saith Christ, if they shall persecute you for my name, for so did they to the Prophets. O glorious persecution! which makes vs conformable to the Prophets and Apostles, yea, to all the Saints, nay to Christ himselfe.

Let vs therefore suffer with those that suffer, let vs be crucified with those that are crucified, that wee may be glorified with those that are glorified. But if we be sonnes, let vs not detrect the

condition of the rest of the sons. If we doe verily desire the inheritance of God, let vs take it whole.

7 But now the sonnes of God are not onely the heires of the ioy and glorie in the life to come, but also of sadnesse and sufferings in the life present, because God scourgeth euery sonne that he receiuethe: he punisheth their sinnes, that hee may spare them in the iudgement to come: he multiplieth here their tribulation, that there hee may multiply their reward, and so not so much the persecution, as the reward is multiplied.

8 Thinke on the happie condition of the Crosse. It doth extinguish the roote of worldly loue in vs, and doth sowe the seede of the loue of G D D in our hearts. The Crosse engenders in vs the hate of worldly things, and lifts  
up

vp our minds to heauenly things:  
when the flesh is mortified the  
spirit liues, when the world war-  
reth bitter, Christ warreth sweet.

9 Great is the misery of the  
Crosse, because by it God doth call  
vs to contrition, to true feare, to  
the exercise of patience, let vs open  
to him that knockes, and wee shall  
heare what the Lord will speake in  
vs. The sight of the Crosse is con-  
temned before the world, and be-  
fore the carnall eyes of the out-  
ward man, it is glorious before  
God, and before the spirituall eyes  
of the inward man.

10 What was accounted of the  
Iewes more vile and abiect then  
the suffering of Christ: but what  
was more worthy and precious in  
the eyes of God then it: as that  
which is the price for the sinnes of  
the whole world. So also the iust  
is afflicted, the iust man dieth and

no man considereth it, but precious is the crosse, precious is the death of the Saints in the sight of the Lord.

11 Blacke is the Church the spouse of Christ outwardly, by reason of calamities and persecutions, faire inwardly, by reason of Gods consolation. The church is a garden shut vp, and euery faithfull soule, because no man knoweth the beautie thereof, but he that is in it. We shall neuer fully and perfectly see the consolation of y<sup>e</sup> spirit, vnles our flesh be afflicted outwardly.

12 If the loue of the world dwell in vs, there is no place for the loue of GOD to enter: a full vessell cannot be filled with new liquor, vnlesse that which was in before be euacuated: therefore let vs poure out the loue of the world, that wee may be filled with the loue of God.

13 Therefore doth GOD by the Crosse, extinguish in vs the loue of the world, that there might be place for the loue of GOD. Besides, the crosse driues vs to prayers, and is the occasion of vertue: when the North winde blowes vpon the garden, that is, when persecutions exercise the church, then doe her sweet odours flow, then are her vertues increased, which breath out an acceptable smell before GOD.

14 The beloued husband of the soule is white and ruddy: white in his innocence, ruddy in his suffering: so also the beloued spouse of Christ, that she may be white in her vertues, is made red in her sufferings: and so the grace of GOD can bring forth eye and hony out of the most hard stone of afflictions: so now is it, out of the roote of calamitie to bring forth the most

Sweet fruit of eternall glorie: to  
which the same grace promote vs  
and bring vs in. Amen.

45 Meditation: How temp-  
tations by perseuerance is  
to be overcome.

*Spes confisa Deo nunquam confusa  
recedet.*

Sure hope in God neuer departs con-  
founded.

**O** Holy Lord Jesus, the most  
deare husband of my soule,  
when will it be, that thou wilt  
leade me into the solemnitie of thy  
marriage? I am a pilgrime, and  
am in banishment from thee, but I  
most firmly beleeue, nothing doub-  
ting, that it will come to passe  
shortly,

shortly, that being loosed out of the bands of the bodie, I shall appeare before thy face: feare and trembling are come vpon mee, because I beare my treasure in earthen vessels, my minde is prone to errours, my will is prone to sinnes: whereupon the spirit is not alwayes readie in mee, but the flesh is alwayes weake: sinne leades mee captive, and the law of my members doth resist the law of my minde: feare and trembling are come vpon me, because Satan lyes waite for my treasure: his craft is great, his desire to hurt is most earnest, his power is greatest.

I bee deceived Adam in Paradise, Iudas in the schole of our Sauiour, how shall I poore wretch be secure from his deceits: feare and trembling are come vpon me, because I am as yet in the world,

which is whollie set vpon wickednesse, the delights of the world do inuite mee, the aduersities in the way of the Lord doe affright me, sometimes the enticements of the world please me well, all the world is full of snares, how shall I poore wretch be able to escape them? ioy oppugnes mee, sadnesse oppugnes mee: how shall I poore wretch be able to stand? feare and trembling are come vpon me, because it is God which workes in me both to will and to doe. I feare least perchance my negligence and carelesnesse cause God to take away that good will also which he hath given me: I doe vnworthily vse the remission of sinnes, and refuse the first grace that is given gratis, whereupon I feare, least by the iust iudgement of GOD, that be taken worthily from mee, which I vnworthily



worthily use : I feare least I be  
forgotten of him, whom after my  
first conversion I haue often for-  
saken.

2 How grievously am I tor-  
mented, thinking that a grievous  
and more seuerer iudgement doth  
follow these benefits of God, if I  
use them unworthily : but the in-  
finite mercie of God doth lift mee  
up. who as he hath giuen mee to  
will, so he will giue me also to doe  
his will, because hee is God, and  
is not changed : his mercie also  
is confirmed vpon mee, and shall  
not be changed : the foundation of  
G O D abideth firme : therefore  
firme, because it is in God him-  
selfe, with whom there is no va-  
ring. Therefore firme, because  
it is confirmed by the bloud of  
Christ, which speaks alwayes be-  
fore the throne of God. Therefore  
firme : because it is sealed up  
with

with the sure scales of the Sacraments.

3 If I should seeke but for a very little of my saluation in my self, then might I well doubt of my saluation: but as all my righteousness, so all my hope of saluation is in Christ. If out of mine own will I had laid hand on Christ, I might very well feare least my will being changed I might lose Christ: but hee which was found of him that sought him not, he vndoubtedly after he is once found, will not withdraw himselfe: hee that hath drawne mee out of the shadow of death to the participation of light, he will not suffer me to be thrust out to the former darknes.

4 The gifts and calling of God are vchangeable of the part and will of GOD, I would that I my selfe also were vchangeable in that which is good, that treasure

is alwayes present, but the hand that layes hold on it doth sometime languish.

5 But I shall be able to lay hand on Christ, who as hee hath revealed himselfe in his word and promises, so hee will grant most benignely, that I may give credit to his word and promises: with the help and safeguard of prayer I will guard my faith, neither wil I let the Lord out of the chamber of my heart, before salvation come vnto me: I shall be able to be kept by the power of God to salvation: the power of the Lord doth lift mee vp and comfort mee, but mine infirmitie doth cast mee downe, and make me sad.

6 But the power of the Lord will be brought to passe in mine infirmitie, hee will strengthen mee, from whom comes all the strength of faith: the grace of God  
doth

doth lift mee vp, but mine vnworthinesse doth affright me.

7 But if I were worthy, now it should not be a grace, but a hire: if of works, then not of grace: for grace cannot by any meanes be grace, vnlasse it be euerie way free: therefore I doe not looke vnto my works: hee will correct that which is amisse, he wil supply that which wants, he will abolish that which is sinne, that which he will not impute vnto me, is euen as if it were not: my saluation therefore is onely of God, and therupon sure.

*Saturday*

*Saturday Evening Prayer.*

Celestial GOD, and most gracious father, whose loue is infinite, whose mercies euerlasting, and whose truth neuer faileth them which confidently repose themselves in thee, I doe appeare this evening before thy diuine Maiestie, humbly confessing my manifold enormities, and innumerable transgressions: forgive and forget them most gracious Lord, to thee I appeale and to none other, for thou art God alone, and none can heale my festered diseases, nor help mine afflicted soule but thou. Only against thee O Lord haue I sinned, I acknowledge my guiltinelle from the bottom of my heart, accusing my selfe vnto thee, O fauourable Iudge,

iudge; I will not hide mine vnrighteousnesse, for I finde in my selfe all weaknesse and disability of godlinesse, ignorance of thy will, disobedience of thy word, mistrust of thy mercies, doubtfulnesse in thy goodness, incredulitie of thy fauour, not respecting thy loue, not regarding thy commandements, contemning all spirituall motions, selfe-loue and confidence in my selfe, and seruent lusting after carnall things of this world, and this tree of my corrupt nature bringeth forth continually in me, no other fruits, but rotten and vnflauorie workes of the flesh, in thoughts, words, and deedes, vnto condemnation. Wherefore I humbly beseech thy fatherly goodnes, euen for thy sonne Iesus Christ sake, whom thou hast set forth for a purchaser of mercy to me, through faith in his blood, make my heart cleane, take away my stonie heart,  
· giue

giue vnto me a true and liuely faith,  
working in mee vnfeyned repen-  
tance and amendment of my sinful  
life: haue mercie vpon mee, forgieue  
me my sins, certifie my conscience  
of the remission of the same by thy  
holy spirit, by whose operation, so  
mortifie in mee the olde man, the  
whole bodie of sinne, that I conti-  
nually dying vnto sinne, may walke  
in newnesse of life, to the glorie of  
thy holy name: sanctifie and keep  
my heart and bodie, my senses, my  
doings, my talke and communica-  
tion in thy most holy lawes, and in  
the workes of thy commande-  
ments, that thine holy Angell may  
be with me, to direct my feet in the  
way of peace, truth, and health, that  
I may be whole, safe, and free in  
thee, and by thee both heere and in  
the world to come, Amen. *O our fa-  
ther which art in heauen, &c.*

*Sunday*

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*Sunday Morning Prayer.*

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**O** Almighty God, my sure defence, refuge. and succour, ha-  
ving continually regard of the safe-  
tie of thy seruants, that thou neuer  
sufferest them to be ouercome with  
any kinde of euill, nor to fall into  
any kinde of danger: vouchsafe to  
forgiue me, whatsoeuer I haue com-  
mitted and done against thy diuine  
will, cyther sleeping or waking this  
night, or at any time, secretly or o-  
penly heretofore, by reason of the  
corruption which is in me, and  
as I haue by thy protection (O  
Lord) quietly passed this night, so  
I may enioy at thy mercifull hands  
whatsoeuer thy fatherly prouidence  
shall thinke meete and conuenient  
for

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for the reliefe of my necessities. Establish good Lord, thine holy spirit in me, and thereby so strengthen me, that I may withstand all euill motions of the flesh, and vngodly desires of the minde, and worldly vanities, that I may in feruent zeale (as I ought continually both in the morning, at night, and at noone dayes, yea, and at all times and places truly serue thee without hypocritie, or dissimulation. And for thy mercies sake keepe me this day and all the rest of my transitorie life. from sudden & vnprovidded death: keepe my tongue and lips, that I speake or vter nothing, which may either be vncomely to be spoken, or whereof may recount, hurt, or hinderance to my selfe or others; that I may endeavour as much as in me lyes, to speake and vter those things, which may be to the setting forth of thy glory, maintenance of  
peace

peace and concord, and to the reducing of such into the right way, as wander and goe astray. And keep my heart and minde O Lord, from murmuring against thy heavenly will and decrees, and that I may not in any thing despayre, but in all aduersities, tribulations, and troubles, I may alwayes beare a patient, contented faithfull, and thankful mind, with full assurance that what crosses so euer it shall please thee to send when thou seest thy good time and pleasure, thou wilt turne them to our greater ioy and comforts: and so in hope of thy louing kindnesse and mercie, goe forward according to thy heavenly will, and expresse commandement, (as at all times so this day especially) in perfect loue, vnfayned zeale, and continuall obedience; in hearing thy word attentiuely, in reading the same diligently, in following it effectually, in  
praying

praying vnto thee faithfully, and auoyding all euils wardly, that so im-  
ploying my self in the seruice of thy  
heauenly Maiesty in al good things  
and integritie of life, leauing all bo-  
dily labours and exercise, as the  
sanctitie which thou in the begin-  
ning ordayneest vnto the seauenth  
day, to be truly obserued, I may  
the better proceed in all vertue; and  
such worldly substance as thy gra-  
cious goodnesse hath indued mee  
with all in this life, for the supply-  
ing of my wants may by thy ble-  
ssings so prosper alwayes, as to thy  
godly wisdom shall seeme conue-  
nient so that at the ende I may re-  
ceiue the reward of the celestiaall  
kingdome, which thy beloued son  
Iesus Christ hath purchased with  
his blood, for all true beleeuers. In  
the number of whom gracious  
father) for his merits, make me,  
that I may with them, and they with  
me

me, may continually sing laud and praise, vnto the Trinitie eternally, Amen. *O our father which art in heauen, &c.*

46 Meditation : Of the spirituall resurrection of the godly.

*Cum Christo surgere vita est.*

It is our life to rise againe with Christ.

**T**he resurrection of Christ doth not auaille thee, vntlesse Christ also rise in thee. As Christ must be conceived, borne, liue in thee, so he must also rise again in thee. Death goeth before all rising againe, because nothing but that which hath fallen riseth againe : so also is it in the spirituall resurrection, Christ doth

doth not rise againe in thee, vnles Adam first dye in thee: the inward man doth not rise againe, vnles the outward man be first buried: the newnesse of the spirit wil not come forth, vnlesse the oldnesse of the flesh be first hidden. Neither is it sufficient that Christ rise againe once onely in thee, because the olde Adam cannot be extinguisht in one moment, the olde Adam wil daily begin to liue againe in thee: therefore daily extinguisht it, that Christ may daily begin to liue in thee.

I Christ did not ascend into heauen, neither did hee enter into his glorie, before he rose againe from death: so thou canst not enter into the glorie of heauen, vnlesse Christ first rise againe in thee, and liue in thee: hee is not a part of the mystical body, in whom Christ liues not, neither shall any be brought of Christ to the Church triumphant, but

but hee which hath beene a part of his bodie in the Church militant.

2 Betrothing goes before marriage, the soule shall not be brought into the marriage of the heavenly lambe, which is not betrothed to Christ by faith in this life, and sealed with the earnest of the holy spirit. Therefore let Christ rise againe and liue in thee, that thou mayest liue with him for euer.

3 This is the first resurrection: blessed and holy is hee, which hath part in the first resurrection, on him the second death shall haue no power.

4 If in the resurrection of the bodies thou wilt come forth to life, Christ must euery day rise againe in thee in this life. When Christ did rise againe the Sunne did rise: so if Christ doe rise againe in thee spiritually, the light of the sauing knowledge

knowledge of God will rise in thy soule : how can there be the light of the saving knowledge of God, where as yet the darknesse of most grievous sinnes hath place ? The feare of the Lord is the beginning of wisdom, how then can there be heavenly wisdom where the feare of the Lord hath neuer had place ? But he which is destitute of the light of the knowledge of GOD in this life, how can hee be made partaker of the eternall light in the life to come ? the sonnes of light onely passe to the eternall light, the sonnes of darknes to the eternall darknesse.

5 When Christ rose againe he triumphed of death: so he in whom Christ riseth againe spiritually, hath passed from death to life, neither can he be overcome of death, in whom liueth the conquerour of death.

6 Christ rising againe, hath brought with him perfect righteousness: for he dyed for our sins, and rose againe for our righteousness: so also hee in whom Christ riseth againe spiritually, is justified from sinne: for how should sinne haue place there, where the perfect righteousness of Christ doth liue and flourish: But that righteousness of Christ is applyed vnto vs by faith.

7 Christ rising againe brought backe the victorie from Satan, because in his descent into hell hee destroyed his kingdome, he spoiled his palace, he broke his weapons: so also against him in whom Christ riseth againe spiritually Satan cannot preuaile, neither can hee be overcome of Satan, in whom liues the conquerour of Satan. When Christ rose againe, there was a great earthquake, that spiritual  
reformation



resurrection with Christ, goes not without serious commotion and contrition of heart.

8 That olde Adam cannot be extinguish in thee, without striving and resistance: therefore also Christ cannot rise again: in thee spiritually, without great commotion. There is no spirituall resurrection with Christ unlesse there be an abolishing of sinne, there is no abolishing of sinne, unlesse there goe before an acknowledgement of sinne: there is not as yet true acknowledgement of sinne, unlesse there be a serious contrition of the hart: therefore there is no spirituall resurrection with Christ, unlesse there goe before an inward contrition of the heart.

9 Holy Ezechias said, he hath broken all my bones in peces like a Lyon: for a great commotion. But by and by he addeth: O Lord so they

they shall liue, and in such is the life of my spirit: thou shalt rebuke me, and quicken me, thou hast cast all my sinnes behinde thy backe: See the spirituall resurrection from sinnes. Christ rising againe the Angell of the Lord came downe from heauen and late vpon the sepulchre: so if Christ rise againe in thee spiritually, thou shalt enjoy the societie of the Angels: where the olde Adam liues as yet, and raignes, there the Angels reioyce to dwell, for it is written, that there is ioy in heauen on a sinner that repenteth.

10 But where there is true repentance, there also Christ riseth againe spiritually. Where Christ hath not yet risen againe spiritual-ly, there is not as yet the grace of God. But where there is not as yet the grace of God, there also is not the custodie of the Angels. Where

Where Christ hath not as yet risen againe spiritually, there as yet raignes the old Adam: but where raignes the olde Adam, there sin raignes: where sin raignes, there the diuell raignes: but what communion can there be of the Angels with the diuell: Christ rising againe appeared to his disciples, and shewed himselfe to them aline: so if thou be made partaker of the spiritual resurrection by faith, shew thy selfe a lively member of Christ through loue: a man is not iudged to be aline, if hee doe not manifest the workes of life outwardly. Where Christ is, there is also the holy Ghost: where the holy Ghost is, there hee drives and sets forward to euery good worke, because they which are led by the spirit of God, they are the sonnes of God.

11 If therefore we liue in the spirit, let vs walke also in the spirit.

rit. The light of the sunne doth disperse the brightnesse of his beames euerie way, the light of faith doth diffuse the heate of charitie round about: take away light from the Sunne, and thou mayest seperate charitie from true faith. Sinnes are dead workes: if thou walkest in dead workes, how dost thou liue in Christ, and Christ in thee? Sinnes pertaine to the old Adam: if the old Adam raigne as yet in thee, how hast thou risen againe spiritually with Christ: Sinnes pertaine to the oldnesse of the flesh: if thou walkest in the oldnesse of flesh, how doth the new man liue in thee? Raise vs vp O good Iesus from the death of sinne, that we may walk in newnesse of life: let thy death kill the old Adam in vs, let thy resurrection call backe our inward man to life: let thy blood wash vs from  
sins

sinnes : let thy resurrection put  
vpon vs the garment of righteous-  
nesse. After thee, O true life, doe  
we sigh, that are dead in sinnes :  
after thee, O true righteousness,  
doe we sigh, that are turned away  
through sins : After thee, O true  
saluation, doe wee sigh, that are  
damned for sinnes : quicken vs,  
iustifie vs, saue vs, Amen.

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47 Meditation : Of the auoi-  
ding of Couetousnesse.

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*Quis vere pauper ? Avarus.*

Who's poore indeede ? the wretched  
Couetous.

**A**s acceptable as is the salua-  
tion of our soules, so odious  
ought

ought the summe of couetousnesse to be vnto vs : the couetous is the poorest of al men, because he wants as well that which he hath, as that which he hath not: the couetous is the most afflicted of al men, because he is good to none, but he is worst to himselfe.

1 The beginning of all sinne is pride, the roote of all euill is couetousnesse, that by turning away from God, this by turning vnto the creatures : riches cause sweat in the getting of them, they breed feare in the possessing of them, they bring forth grief in the losing of them, and that which is worse, the labour of the couetous is not onely perishing, but also killing, either thy riches doe forsake thee, or thou them.

2 If therefore thou hope in riches, what wilt thou hope be in the houre of death ? What wilt thou trust

trust God with thy soule, if thou wilt not trust him with thy body: the Almighty God takes care of thee: wherefore dost thou doubt, least he cannot sustaine thee: the most wise God takes care of thee, wherefore dost thou doubt, how he will sustaine thee: the most bountifull God takes care of thee, wherefore dost thou doubt, whether he will sustaine thee: thou hast the handwriting of Christ the Lord of all in heauen and earth, that nothing of those things which are needfull for man shalbe wanting to them which seeke the kingdome of God: trust to this promise of Christ, hee will not deceiue, for hee is the truely.

3 Covetousnesse is the highest Idolatry, because it sets the creatures in the place of God: the covetous man both translate the confidence that is due unto God to

the creatures : whatsoeuer is moze loued then God, that is preferred before God : whatsoeuer is preferred before God, is set vp in the place of God.

4 Elau sold the right of his birthright for pottage : so many sell the inheritance of the kingdome of heauen, which is gotten by Christ, for to get temporall goods.

5 Iudas sold Christ for thirtie pieces of siluer : the couetous sell the grace of Christ for temporall riches : how can he aspire to the kingdome of heauen, which is currie day full of the huskes of hogs : how can he strue to Godward in the lifting vp of his heart, which studies to find the rest of his soule in riches : Riches are thornes, saith the trueth : he therefore that loues riches, loues very thornes : O thornes how many soules doe



ye choke ! Thornes do hinder the increase of the seede, so the care of riches doth hinder the spirituall fruit of the word. Thornes afflict the bodie with prickings, so riches doe bere the soule with cares.

6 Thou shalt perish, if thou gather onely perishing treasures: they that gather together treasures in the earth, are like to them, which lay up their corne in low and moist places, not regarding that there it will most quickly putrefie.

7 How foolish are they that place the end of their desires in riches: how can a bodily thing fill the soule which is a spirit, when rather the spirituall nature by his owne vertue, doth so comprehend corporall things, that it is stretched forth by no quantitie: The soule is created to eternitie, thou doest iniurie vnto her if thou place the  
end

end of her desires in temporal and momentany things.

8 The soule, by how much the more it is lifted vp vnto **G D D**, by so much the more it is withdrawn from the loue of riches: all things by how much they are nearer to heauenly things, by so much they desire lesse, and gather together fewer things: as the fowles of heauen do neither see nor reape: it is a great token that the soule doth thinke on heauenly, if shee little esteeme and contemne earthly goods. The Bees and the creeping things doe heape together in their caues, for they are of worse condition, and more ignoble nature, then the Birds.

9 It is a great signe, that the soule is turned away from God, and fastned to earthly things, if it cleane to riches with an inordinate loue.

10 God hath giuen thee thy soule, and thou dost not trust him with the care of thy flesh? God feeds the birds of heauen, and dost thou doubt whether hee will sustaine thee, seeing thou art created to his owne image? God cloathes the Lillies of the field, and dost thou doubt whether he will provide thee of cloathing? Let it shame vs that faith and reason cannot worke that in man, which naturall instinct doth worke in the bird? The birds doe neither sowe nor reape, but commit the care of their little body vnto God: the couetous doe not giue credit to the word of God, before they haue provided wherewith to sustaine themselves.

11 The couetous man is most vniust: why? because he brought nothing into the world with him, and yet he is so carefull of earthly goods.

goods, as if hee should beare away very many things out of the world with him.

12 The couetous man is most vnthankfull: why? because he enioyes much of Gods goods, and is neuer carried vp with a confidence of his heart, to the giuer of those good things. The couetous man is most foolish: why? because he leaucth the true good, without which nothing is truly good, and cleaues vnto that which without the grace of GOD is not good.

13 He that is intangled in the loue of earthly things doth not possesse them, but is possessed of them. Couetousnesse is neither extinguisht by abundance, nor want: it is not therefore diminished by want, because the desire of hauing doth increase, when that cannot be obtained which is long desired: it is not therefore diminished by

by aboundance, because the covetous man, by how much the more he gets, by so much the more hee seeks: when that is gotten which was desired of covetousnesse, there is with all ministered as it were under hand, a new matter of desiring: and so after the manner of fire, when it hath taken the woods that it consumes, it increaseth: covetousnesse is a bosome little in the beginning, but afterwards it increaseth unmeasurably: set downe therefore a bound to thy desire of riches, least that desire draw thee to eternall destruction. Many devoure in this life that which afterwards they digest in hell: many while they thirst after gaine, runne vnto present destruction.

14 Thinking on these things,  
O devout soule, as much as thou  
canst, flye from covetousnesse: thou  
shalt beare nothing of thy goods  
to

to iudgement with thee, but that which thou hast giuen to the poore: deny not to the poore thy perishing and fraile goods, for whom Christ hath not refused to giue his life: giue to the poore, that thou maiest giue to thy selfe whatsoeuer thou hast not giuen to the poore: another shall haue.

15 He is too couetous, to whom the Lord is not sufficient: he doth not yet truly hope for heauenly things, which doth much esteeme earthly goods: how would he lay downe his life for his brother, which denies his brother when he askes his temporall substance? the hand of the poore is the treasure of heauen, that which it takes, it puts in heauen, least it perish in the earth. Wilt thou performe an acceptable ductie to Christ? exhibite a benefit to the poore: that good which is done to the members, the head

head takes as done to himselfe.

16 Christ saith vnto thee, giue me of that, which I haue giuen thee of mine owne: do good of thy good, that thou maiest get thee good: giue earthly things that thou maiest keepe them, because thou shalt lose them by keeping them too sparingly.

17 Heare Christs admonition, least thou be inforced to heare him saying in iudgement, Goe ye cursed into euerlasting fire: because ye haue not fed me, when I was an hungred. Almes deedes are an holy seed, as it is scattered sparingly or bountifully, the harvest will be either sparing or plentiful: if thou wilt be in the number of the sheepe, doe some good also to the sheepe. Let the goates which are placed at the left hand terrifie thee, not because they haue taken away, but because they haue not

not fed. Incline our heart O God  
to thy testimonies, and not to  
conscience.

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48 Meditation : Of the desire  
of eternall Life.

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*Semper mens respice sursum.*

Vpwards direct thine eyes, O soule  
deuout.

O Deuout soule, thou oughtest  
not to loue the fading life, but  
rather the abiding. Ascend thither  
by desire, where there is youth  
without age, life without death,  
ioy without sadnesse, a kingdome  
without change. If beauty delight  
thee, the iust shall shine like the  
sunne: if swiftnesse: or strength, the  
elect shall be like the Angels of  
God :

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God : if a long and healthfull life, there is sound eternitie, and eternall soundnesse : if fulnesse, the elect shall be filled when the glorie of the Lord shall appeare : if melody, there the quires of Angels sing together without ende : if cleanly pleasure, God will make his drunken out of the riuer of his pleasure : if wisdom, the wisdom of God will shew it selfe vnto vs : if friendship, they shall loue God more then themselves, they shall loue one another as themselves, and God will loue them more then themselves.

I If concord delights vs, all there shall haue one will : if power, all things shall be easie to the elect, they shall desire nothing that they shall not be able to do, nay they shall desire nothing but that which God will haue them will and desire. If honour and riches delight thee,  
God

will appoint his faithfull seruants  
ouer many things: if true security,  
there they shall be certaine that  
that good will neuer faile them:  
as they shall be sure that they shall  
not lose it of their own accord, nei-  
ther that God that loues them will  
take it away from those that loue  
him against their will, neither that  
any thing mightier then GOD  
shall seporate God and them, be-  
ing unwilling.

2 Whatsoever the elect can de-  
sire, there they finde, because they  
behold him face to face, which is  
all things. So great are the good  
things of that life, that they cannot  
be measured, so many, that they can  
not be numbred, so precious, that  
they cannot be esteemed: there will  
be eternall soundnesse of bodyes,  
there will be the greatest purenes  
of mindes, there will be the ful-  
nesse of Gods glorie and pleasure,  
there

there will be perpetuall familiaritie of the Angels and Saints, there will be an admirable clearnesse of their bodies.

3 The elect shall reioyce for the pleasantnes of the place, which they shall possesse : for the sweet societie in which they shall raigne, for the glorification of the bodie which they shall haue : for the world, which they haue contemned : for hell, which they haue escaped.

4 The least crowne of eternall life shall be more excellent then a thousand worlds, because that is infinite, but these all are finite : neither is the enuie of vnequall brightnesse, there to be feared, because the vnitie of charitie shall raigne in all by reason of that greatest charitie and loue : whatsoever happens vnto one of the elect, shall make the rest so ioyfull, as if it were giuen to themselves.

5 There

5 There is no greater good in heauen and earth then God, therefore also there can be no greater and perfecter ioy then to see God, to possess God: therefore also to see God but for one moment will overcome all ioyes: for wee shall see God in himselfe, God in vs, and our saluation in God: In the way of this life wee haue Christ with vs, but couered vnder the vail of the word and Sacraments, but we do not know him by certain knowledge: in the life to come we shall behold him face to face, when hee shall distribute vnto vs the bread of eternall satietie, euen as the disciples did not know Christ in the way, but at last in the house, when hee did breake bread vnto them.

6 That heauenly Ierusalem hath not a Temple made with hands, neither the Summe nor the  
moneth,

None, because the temple thereof for ever is God, the brightness and light thereof. Vision shall succede faith, comprehension hope, perfect fruition love.

7 In the building of the temple of Salomon, the voice of an axe and hammer was not heard: so in the heavenly Ierusalem, neither is paine nor tribulation felt: because the matter of this temple, that is to say, the spirituall stones, were prepared now before in the world by tribulations.

8 The Quene comming to Salomon, is the soule going to Christ into the heavenly Ierusalem, he goes in with a great troupe of holy Angels, with gold and precious stones of diuers vertues: she will wonder at the wisdom of Christ the King, and at the order of his ministers the Angels and Saints: the fulnesse of the meate  
of

of his table, that is, of eternall re-  
fection : the preciousnesse of his  
garments, that is, the glorification  
of our bodies, the fairenesse of his  
house, that is, the greatnes of the  
heauenly palace : the multitude of  
his sacrifices, that is, of diuine  
praises, she will confesse being stru-  
ken into amazednes, that she could  
not beleue those things, which  
she now sees with her eyes.

¶ Therefore let the faithfull  
soule lift her selfe vp, and consider  
the good things that are prouided  
for her : thither must we direct the  
spirit, whether it is sometime to  
goe. Wee must strue to goe thi-  
ther in time, where we must abide  
for all eternities. We shall not en-  
ter into this glorie of his maister,  
which doth not desire to enter.  
Thou hopest to appeare sometime  
before the face of God, therefore  
thou must studie holinesse, because  
he

he himſelfe is holy : thou expecteſt  
the ſociety of the heavenly angels,  
ſee therefore leaſt by thy ſins thou  
drine their miniſterie from thee :  
thou hopeſt for eternall things ,  
wherefore then doſt thou ſo great-  
ly deſire temporall : thou ſeekeſt a  
citie to come, wherefore then doeſt  
thou deſire here a continuing place :  
thou deſireſt to come vnto Chriſt,  
wherefore then doeſt thou feare  
death : It is his part to feare death,  
which would not goe vnto Chriſt :  
thou deſireſt to enter into the hea-  
uently Ieruſalem, wherefore then  
doeſt thou defile thy ſelfe with ſo  
many and ſo great ſinnes : when  
as yet it is written , that nothing  
defiled, ſhal enter into it : thou de-  
ſireſt hereafter to enioy the tree of  
life, thou muſt firſt lay hand on  
Chriſt the true tree of life, in this  
life by true faith, becauſe it is writ-  
ten : bleſſed are they which with

their long robes in the blood of the Lambe, that they may haue power on the tree of life, and may enter through the gates into the Citie: without are dogges and sorcerers, take heed therfore of uncleannesse: without are murderers, take heed therfore of wrath: without are those that serue Idols, take heed therfore of couetousnesse: without are lyers, take heed therfore of all the malice of sinne.

IO If thou desirest to enter into the marriage of the Lambe, desire the coming of the Bridegrome: the spirit and the Bride say, come: if thou hast not the earnest of the spirit, by which thou mayest cry, that the Lord come, the Bridegrome will not lead thee into the heavenly wedding: thou art not the Bride, if thou desirest not the coming of the Bridegrome. Wilt thou haue a place in the new  
heaven



heauen and the new earth, why then dost thou cleaue vnto these old things? wilt thou be made partaker of the creator, why dost thou cleaue to the beggerly creatures? Dost thou looke for a building of **G D D**, an house not made with hands, eternall in heauen, why then dost thou not desire that the earthly house of this our habitation be dissolued? dost thou desire to be cloathed vpon? why then dost thou looke that thou be not found naked? If in this life the holy **Trinitie** doth not dwell in thy heart by grace, it will neuer dwell in thee in the life to come through glorie: if in this life thou dost not taste the beginning of eternall felicitie, thou shalt neuer perceine the full complement thereof.

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49 Meditation : Of the last  
Iudgement.

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*Christis reuerere tribunal.*

In reuerence haue the iudgement seate of  
Christ.

**T**He father iudgeth no man; but  
hath given all iudgement to the  
sonne. I knowe O Lord Iesus, that  
thou which art to come a seuer  
iudge of all men, wilt bring to light  
the hidden deedes, words, and  
thoughts of men. Aboue vs will  
be the seuer iudge, beneath vs  
gaping hell, within vs a gnawing  
conscience, without vs burning  
fire, on our right hand our sins ac  
cusing vs, on our left hand the de  
uels affrighting vs, there will be  
the

the good Angels drawing vs from heauen, and the euill drawing vs to hell. O Lord Iesus in these my distresses, to whom shall I flye : I feare all my workes, knowing that thou dost not spare any one that sinneth.

1 I shall be set betwixt time and eternitie, the time is past, the infinite spaces of eternitie doe yet remaine. The euill spirits will search out the euill workes which they haue perswaded, in the most seuerer iudgement they will bring forth all things, that they may draw my soule as a fellow with them to their torments.

2 All the power of the heauens shall melt away, and the heauens shall be folded together like a booke: their whole array shall fall away, euen as a leafe falls away from a vine or a figge tree. The Sunne shall waxe red, and the Moone shall

be confounded. But if these the  
workes of thine hands, which ne-  
uer haue committed any euill, flye  
from thy sight, how can I a wret-  
ched sinner appeare before thy  
face? the heauens of heauens are  
not cleane before thee, how should  
then wretched I which drinke ini-  
quitie like water? But if I must shal  
scarce be saued, where shall the sin-  
ner appeare? Whither therefore  
shall I flye? to whom shall I turne  
me, but to thee O Lord? Thou  
shalt be the iudge of my finnes,  
which hast dyed for my finnes, for  
the Father iudgeth no man, but  
hath deliuered all iudgement to  
the Sonne: the father hath deliue-  
red the iudgement to the sonne, but  
the Sonne againe was deliuered  
for our finnes: for so God loued  
the world, that he did giue his on-  
ly begotten Sonne, not that hee  
should condemne the world, but  
that

that the world might be saued by him.

3 How therefore wilt thou iudge me O Lord Iesus, when thou art sent of the Father that I may be saued by thee? thou hast performed the will of thy father in all things, how therefore shalt thou not performe it in sauing mee a poore wretch? It is not the will of thy father that one of the little ones perish: I also am a little one in thy sight, a little one also in mine owne sight: for what am I, but dust and ashes? and not onely dust and ashes, but also too little and small in the proficiencie of pietie: performe therefore in me a little one, the will of thy father.

4 Thou comest O Iesus to save that which was lost, how therefore canst thou iudge him that desires to be saued? my sinnes will accuse me and require the severe

sentence of the iudge, but thou hast translated my finnes on thee, thou takest away the finnes of the world, how not mine also? how shalt thou condemne mee for my finnes, which diedst for them? thou diedst for the finnes of the whole world, how not for mine also? yea, O Lord Iesus, if thou wouldest iudge me severely, what had constrained thee to come downe from heauen into the flesh, to death, to the Crosse? The diuels will accuse mee, and require the workes of my soule, which they haue perswaded her vnto.

5 But the Prince of this world is iudged, neither hath hee any thing in thee. But if he hath not any thing in thee, neither hath he any thing in mee, for I beleue in thee O Lord, therefore thou abdest in me, and I in thee. Wee will accuse me thy friend, he will accuse me

me thy brother, he will accuse me the most beloued sonne of the eternall father.

6 How therefore wilt thou seuerely iudge thy friend, thy brother, and thy sonne? Moses will accuse me in that iudgement, hee will say that I am cursed, because I haue not kept all those things that are written in the booke of the law.

7 But thou O Christ wert made a curse for mee, that thou mightest free me from the curse of the law. I shall be cursed of Moses, but blessed of thee, for I desire to heare that voyce, come ye blessed, possesse the kingdome of my father. Moses will accuse me, but thou wilt not accuse me with thy father, but wilt make intercession for me. Therefore I doe not feare the curse of Moses, because thou hast taken away the hand-writing

which was against mee.

8 The damned will accuse me, and proclaime mee guiltie of the like fault with them. I confesse O Lord Iesus, that guiltinesse doth ioyne me together with them, but the acknowledging of that guiltinesse, and the sauing knowledge of thee doth disioyne me from them.

9 Hee which heares thy word, and beleueth him which hath sent thee, hath life eternall, neither shall he come into iudgement. I heare thy word, O Lord, I beleue in thee with a weake faith, but yet with faith. I beleue Lord, but help mine vnbeliefe. I beleue Lord, but increase my faith. Although I am not free from the sins of all the damned: yet from incredulitie alone thou wilt free mee O Lord.

9 All those accusers affright me,



me, but thou the iudge doest confirme mee : to thee the father hath deliuered all iudgement, hee hath giuen all things into thy hands, but againe hee hath deliuered thee for vs all, thou also hast deliuered thy selfe for thy church, that thou mightst sanctifie it, and cleanse it in the bathe of water in the word. How shalt thou iudge them with seuerer iudgement, for whom thou hast deliuered thy selfe to death, euen the death of the crosse? Thou wilt not hate thy flesh, we are members of thy body, of thy flesh, and of thy bones.

50 Meditation : Of the most  
blessed vision of God in  
heaven.

*Sanctum patria celum.*

Heaven is the proper countrey of the  
Saints.

**I**n the house of my father, are  
many mansions: they are the  
words of our Saviour. I desire  
to see the place O Lord, in which  
thou hast prepared for me an eter-  
nall mansion. I am a stranger and  
a pilgrime here, as were all my fa-  
thers. The dayes of my pilgri-  
mage are few and euill, therefore  
in the banishment of this world,  
I desire the heavenly countrey: for  
my conuersation is in heaven, I  
desire

desire to see the good things of the Lord in the land of the living.

1 This life passeth away in an image, my dayes may be measured, and my substance is as nothing before thee, what therefore is mine expectation? is not the Lord? O Lord Jesus, when will it be that I shall come vnto thee? when shall I appeare before thy face? Euen as the hart desires the springs of waters, so my soule longeth after thee O God.

2 O true and perfect and full ioy! O ioy aboue ioy, ouercoming all ioy, without which there is no ioy! when shall I enter into thee, that I may see my God which dwelleth in thee? Thou shalt fill me with ioy, with thy countenance O Lord, at thy right hand there are pleasures for euermore, I shall be satisfied with the fulnesse of thy house, and thou shalt make mee  
drinke

Drinke out of the riuier of thy pleasures, with thee is the fountaine of life. O desired life! O blessed felicitie! in which the most holy trinitie shall be the perfection of our desires, which shall be seene without end, shall be loved without loathsomenesse, shall be praised without wearinesse.

3 It will ouercome all loves to see God, to see Christ, to liue with Christ, to heare Christ will ouercome all the desires of our hearts.

4 O Iesus Christ the most sweet husband of my soule, when wilt thou bring thy Bride into thy kingly palace? what can there be wanting? what can there more be desired or expected, where God shall be all in all? he shall be fairenesse to the sight, hony to the taste, an harpe to the hearing, balme to the smelling, a floure to the touching.

5 God shall be all, and shall distribute good things to euery one according to the desire of his heart: if thou desirest life, if health, if peace, if honour, God will there be all in all.

6 The mysteries which are now sealed vp to the chiefest doctors in the church, shall there be plaine to little children. The blessed humanitie of Christ will be present with vs, and will preach in a most sweet voice of the hidden mysteries of our saluation. His voice is sweet, and his face is comely, grace is poured forth in his lips, he goeth on crowned with glorie and honour.

7 But if God shall be all in all, then he shall be fulnesse of light to the vnderstanding, multitude of peace to the will, continuance of eternitie to the memorie. The sonne will fill the vnderstanding with

with most full knowledge, the holy Ghost the will with most sweet loue, the father the memory with the secure remembrance of both.

8 Thou O God shalt be light, in whose light wee shall see light, that is, thee in thy self, in the brightness of thy countenance. when we shall see thee face to face. Neither shall we only see thee, but we shall also live with thee: neither shall we onely live with thee, but wee shall also praise thee: neither shall we onely praise thee, but wee shall be also partakers of thy joy: neither shall wee onely reioyce with thee, but wee shall be also like vnto the Angels: neither shall we be like to the Angels onely, but to GOD also himselfe, which is blessed for ever.

9 Let the faithfull soule be here amazed, and adore the mercy of her Saviour. He doth not receiue vs  
his

his enemies onely to fauour, but he remits our finnes, but hee giues vs righteousness, but hee brings vs to the heauenly inheritance, nay, he makes vs like vnto the Angels, and to his owne selfe.

IO O most blessed citie! O heauenly Ierusalem! O holy scate of the most holy Trinitie! when will it be, that I shall enter into thy Temple? The Temple of the heauenly Ierusalem is the lambe, the Lambe which takes away the finnes of the world, and was slaine for them from the beginning of the world. When will it be that I shall worship my God in that temple, that is to say, God in God? when will that Sunne rise vnto mee, which enlightens that holy citie? I am a banished man from my countrey, but the inheritance that is laid vp for mee  
is

is large. Welue is giuen by Christ to those that beleue to be made the sonnes of God. But if we are sonnes, then are wee also heires, heires of God, and coheires of Christ.

11 Lift vp thy selfe, O my soule, and aspire to thine inheritance. The Lord is the portion of mine heritage, and mine exceeding great reward. What could the most mercifull bounty of GOD giue beādes this : hee giues life : hee giues his sonne : hee giues himselfe : and if hee knew any greater thing in heauen and earth, he would giue that same vnto vs. Welue liue in God, wee are the Temple of GOD, wee possesse God : here true in the Spirit and in a misterie, but there in trueth, there our spes shall be res, our hope shall be the substance of our hope : there we shall not onely  
abide



abide, but wee shall also dwell  
for euer.

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51 Meditation : Of the most  
sweet company of the An-  
gels in heauen.

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*Cælestis curia nostra est.*

The court of heauen is ours by Christ  
his right.

I In the resurrection of the dead,  
they shall neither be married,  
neither shall they marry wives,  
but they shall be like the Angels  
of G D D in heauen. Can any  
man set out this dignitie of the  
blessed, with worthy praises :  
Into what mans heart hath this  
glorie of the blessed ascended : The  
elect

elect being renewed by the glorie of the resurrection, without any feare of death, without any spot of corruption shall enjoy the saving vision of God.

1 I saw the Lord face to face, and my soule was made whole, cries out the holy Patriarke. Now if the momentanie vision of G D D could bring so great an heape of ioy, what may his eternall vision doe? If the beholding of G D D appearing in the shape of man, brought to the soule health and life, then vndoubtedly the sight of him face to face will bring eternall life and beatitude.

2 What then can happen further to this felicitie? what can the elect desire besides the sight of God? yet neuerthelesse they shall enjoy the most blessed and sweet societie of the Angels. Neither shall they only enjoy their fellowship,

ship, but they shall also be like vnto them in the agilitie, clearenesse, immortalitie of their bodies. Wee shall be cloathed with the same garment as they, in white robes, standing before the Throne of the Lambe, wee shall sing an euermore song to the Lord, we shall shine in the same crowne of vertues, wee shall reioyce in the same priuiledge of immortalitie.

3 Manuel cryes out, we haue seene the Angell of the Lord, and wee shall dye, but wee shall see a thousand thousand, and ten thousand hundred thousand Angels, and shall liue for euer.

4 Now if we shall be like vnto the Angels, then it is no more to be feared, least we may be separated from them by the multitude of finnes. Wee shall put off the ragged coate of our sinfull nature,

ture, and our nakednesse shall be couered with the garment of saluation, and wee shall be cloathed with the most bright roabe of innocencie. None is hurt there, none is angry, none enuies, no couetousnesse inflameth, no ambition of honour or power prouoketh. Wee shall not be burdened with the waight of our sinnes, neither shall wee be compeld to bewaile the blemishes of our sinnes with penitent teares: neither are the deadly wounds of the soule any more to be feared, for the Lyon of the Tribe of Iudah hath overcome, and wee haue overcome in his strength.

5 Againe, if wee shall be like vnto the Angels, then shall there be no desire of meate or drinke. God will be our meate, in whose delight we shall be satisfied. God will be our meate, who alone refreshes

freshes and failes not. The blessed shall neither hunger nor thirst, the heate and the Sunne shall not smite them, because he that hath mercie vpon them shall gouerne them, and shall giue them drinke at the springs of waters, there the streames of liuing waters shall flow out of their belly, there is prepared a banquet of fat things, full of marrow, a banquet of the pure vintage.

6 We shall feast, and we shall reioyce, and we shall triumph by reason of the ioy of our hearts. O Lord Iesus, these things shall be performed in spirit and trueth, of the fruit of the Tree shall wee drinke in the kingdome of thy father, but in spirit and trueth: for the words which thou hast spoken vnto vs are spirit and life, and in the words of this word thou dost declare the ioyes of the life to come.

come. Againe, if wee shall be like vnto the Angels, then the feare of death shall be taken away, death shall be swallowed vp in victorie, death shall be cast down headlong for euer, and God shall wipe away all teares from the eyes of his people.

7 Therefore there shall be ioy without sadnesse, which containes euerlasting gladnesse : there shall be health without griefe, life without labour, light without darknes, loue shall neuer wax cold, ioy shall neuer decrease, groining shall not be heard : neither shall griefe be felt : no sad thing shall be seene, reioycing shall alwayes be had, there shall be the chiefest and certaine securitie, secure tranquillitie, quiet pleasure, pleasant felicitie, happy eternall blessednesse, the blessed Trinitie, the vnitie of the Trinitie and the Trinitie of the vnitie,  
and

and the blessed vision of the Deitie.

8 Lift vp thy selfe, O my soule, and weigh more deeply the honour that is bestowed vpon vs of Christ. We shall be associated to the troupes of Angels and Archangels, to thrones and dominions, to principalities and powers, neither shall wee onely be associated vnto them, but also wee shall be like vnto them. Wee shall there know the Angell appointed to keepe vs in our life, neither shall wee want his ministerie, but we shall reioyce in his sweet societie: we shall not desire his protection, but we shall be glad in his sweet company, and wee shall behold his brightnesse with eyes that are made bright. Againe, if wee shall be like vnto the Angels, then our fraile weake mortall bodyes shall be changed, and shall be made spiri-

tuall, nimble, immortall : They shall be bright , because they are nere vnto God , which dwelleth in the light that no man can attaine vnto , and is cloathed with light : they shall be incorruptible, because they shall be like vnto the Angels, nay vnto the glorified bodie of Christ, they are sown here in corruption, they shall rise againe in incorruption: they are sown in dishonour, they shall rise againe in glorie : they are sown in weaknesse, they shall rise againe in power : it is sown a naturall body, it shall rise againe a spirituall body, which shall shine like the brightnesse of the firmament for ever. Come Lord Iesus, and make vs partakers of that glorie. Amen.

*Sunday*



*Sunday Euening Prayer.*

**O** Almighty God and omnipotent father, who comfortest such as are sorrowfull, and who giueth all good and perfect gifts, thou of thy louing fauour and kindnes hast willed vs in all our afflictions and necessities, and as often as wee stand in neede of any of thy blessings, or feele our selues burthened with any kinde of crolles or troubles, eyther of bodie or minde, to call vnto thee, in the name of thy Sonne Iesus Christ, and thou wilt grant our necessities: most submissively, O heavenly father, this euening tide doe I come vnto thee, beseeching thee to send downe vpon my darke vnderstanding. the shi-

ning beames of thy holy Spirit, to lighten and direct mee in my supplications and prayers : and especially at this time O Lord, for thou knowest my debilitie and ignorance to be such as I am altogether vnable to frame my request according to thy will, or to seeke that truly which is for mine owne soules health : neither doe I know the right gate to knocke at, without thy speciall grace, directing and assisting mee : wherefore O Lord, prepare and addresse my heart to the true vnderstanding of thy will and pleasure, and my lips and tongue, to the true and vnfayned calling vpon thy holy name, for such things as thy heavenly wisdom shall thinke most expedient for mee, both for the obtayning of thy eternall kingdom, which is to be sought before all things, and for temporall blessings

things necessarie, best knowne to thy selfe, which in respect of my imbecillitie, dulnetie, corruption, weakenetie, and guilt of mine owne conscience, I cannot craue in such due and faithful manner as I ought, and therefore most louing father, according vnto thine own most fatherly calling, I heare prostrate my selfe in heart, before thy throne, in the name of Iesus Christ, beseeching thee to ayde mee with thy holie spirit, in my prayers, that being my selfe faint, I may thereby be made zealous and being cold, I may be made seruent and faithfull, that my intercessions be not as smoake which vanish, or as the winde which passeth away, being onely in the lips, and not firme in the heart: But that they may be effectually, and an acceptable sacrifice in thy sight, and that nothing parte the bonds of mine vnstayed

Y 3

tongue,

tongue, but that which may be  
seeme a single heart, alwayes soun-  
ding to thine honour, and  
setting forth of thy most worthy  
praise: poure into me O Lord, the  
dew of thy celestiall blessing, that  
it may so worke and preuayle with  
mee, with such efficacie, euen vnto  
the end, as I may both at this time  
beginne, and euermore continue  
firmely in thy true faith, and that  
I fall not into any temptations:  
in hope that I may constantly look  
for, and stedfastly assure my selfe  
to attaine vnto the perfect vnder-  
standing of thy will, and abilitie in  
all things to fulfill the same: make  
me O Lord, seruent in charitie, that  
I may freely and vnfaynedly (from  
the bottome of my heart) for-  
giue and forget al iniurious wrongs  
and euill doings of such as haue  
offended mee, with earnest prayer  
for their amendment, that I ap-  
proching

proching vnto the throne of thy  
mercic in a pure & simple hart, may  
as well for others, as for my selfe,  
for things necessarie both for bo-  
die and soule, make my humble  
petition vnto thee, in the name of  
thy beloued sonne Iesus Christ,  
as hee hath taught vs, say-  
ing. *Our father which  
art in heauen, &c.*

*FINIS.*



*Short Questions and Answers  
vpon the Lords Prayer.*

*Question.*

**H**ow many parts hath the Lords Prayer?

*Answer.*

Besides the preface; it containes sixe petitions: whereof the three first doe immediately concerne the honour of God, and the latter three those things which concerne our wel-being in this world, and in the world to come.

*Quest. Which is the Preface?*

*Ans.* The Preface is contained in these very words: *Our father which*

which art in heauen.

Quest. *Why are not the second and third person in Trinitie mentioned here as well as the first person in Trinitie?*

Ans. Wee must pray to the father for order sake, in respect of his providence, and of our Creation, which *S. Paul* witnesseth in these words: I bow my knees to the Father of our Lord Iesus Christ. *Ephes. chap. 3.*

Quest. *Why is God said to be properly in heauen? Is not he also on earth and in other places?*

Ans. He is said to be in heauen for Excellencie sake, because there it pleaseth him to shew the perfections of his glorie, more then in any other place, and from thence as out of a Watch-towre hee overseeth this inferiour world.

Quest. *Which is the first Petition?*

*Ans.* *Hallowed be thy name,* that is, Thy name be glorified and sanctified by vs with the testimonies of a good conscience.

*Qu.* *Which is the second Petition?*

*Ans.* *Thy kingdome come,* that is, let thy power and dominion approach, by thy holy spirits inspiration vnto the Church here on earth.

*Qu.* *Which is the third Petition?*

*Ans.* *Thy will be done in Earth as it is in Heauen,* that is, Grant that wee may performe thy commandments as it becommeth Saints here in this life, as thy Angels doe in Heauen.

Now followes the other three Petitions.

*Qu.* *Which is the fourth Petition?*

*Ans.* *Giue vs this day our dayly bread,* that is, giue vs necessarie prouision to satisie nature, not superfluitie, least prouender pricke vs forwards to forget our duties to  
become



become wanton : neither yet too little, least as *Salomon* said, pouertie prouoke vs to despayre.

*Quest. Which is the fift Petition ?*

*Ans. Forgiue vs our Trespases,* as wee forgiue them that trespasse against vs : that is, forgiue vs our manifold iniquities, our daily faults through the mediation and reconciliation of thy sonne Iesus Christ, as we according to our Christian vocation doe charitably forgiue our brethren not onely seauen times, but seauentie times seauen, not letting the Sunne to goe downe vpon our anger.

*Quest. Which is the sixt Petition ?*

*Ans. And lead vs not into temptation, but deliuer vs from euill,* that is, Giue vs not ouer to a reprobate sence, nor harden our hearts, by reason of our negligence in thy seruice, for not hallowing thy name : nor set therefore stumbling blocks

in our wayes. because when wee knew our G O D, wee worshipped him not as G O D : therefore G O D darkens our vnderstanding, so that Sathan, the world, and the flesh, conspire our ruines. But O mercifull Lord; let thy spirit protect vs from ail such temptation, and dreadly assaults, which we of our selues can neuer auoide.

THE



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*Sunday Morning.*

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## Errata.

Page 10. line 1. read, refer the. Page 25. line  
1. read, cunning. p. 63 l. 3. read, pluck them.  
p. 63. l. 14. read, all my powers. p. 74. l. 4. read  
teare and religion. page 165. l. 15. read, bale-  
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l. 14. read, leade me. p. 426. l. 4. read, now  
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## FINIS.



